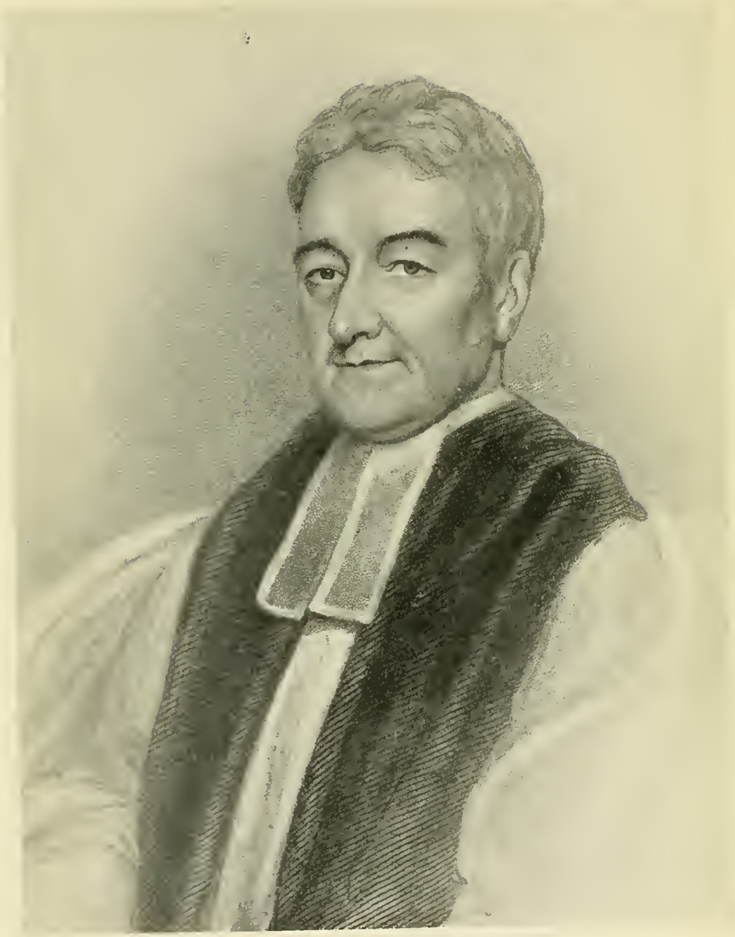
THE CHURCH IN MADRAS



Frontispiece.]

THE RT. REV. DANIEL CORRIE, LL.D.

(First Bishop of Madras.)

THE CHURCH IN MADRAS

BEING

THE HISTORY OF THE
ECCLESIASTICAL AND MISSIONARY ACTION
OF THE EAST INDIA COMPANY
IN THE PRESIDENCY OF MADRAS

FROM 1835 TO 1861

BY THE

REV. FRANK PENNY, LL.M.

LATE CHAPLAIN IN H.M. INDIAN SERVICE (MADRAS ESTABLISHMENT)

WITH 49 *ILLUSTRATIONS*

VOL. III

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TO THE MEMORY OF

THE HONOURABLE EAST INDIA COMPANY

THIS RECORD OF

THEIR ECCLESIASTICAL POLICY AND ACTION

IS MOST RESPECTFULLY

DEDICATED

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PREFACE

In this volume the record of the ecclesiastical and educational policy and action of the Hon. East India Company has been brought up to the time of the transfer of the Government of India from the Company to the Crown. It was intended by the author to stop absolutely at the middle of the year 1858. But as Bishop Dealtry's episcopate lasted three years longer, and as some Church building was then going on, it was decided to carry on the record of building till all that was projected in the Company's time was completed.

The author had no further intention originally than that of publishing a small book giving details of when, where, how, by whom and for whom the Churches in the Madras Presidency were built in the nineteenth century.[1] But on his retirement from the Service he paid a visit to the India Office to see what records were preserved there. Sir William Lee Warner, G.C.S.I., who was then a member of the Indian Council, and with whom the author had been associated some years before at Bangalore, encouraged a more extended search than was contemplated. The courteous officials of the Record Department made this easy; and so much was found that was highly creditable to the East India Company that the author determined to search the ecclesiastical records systematically from the beginning. The result was published in Volume I, which took the story up to the period at which it was originally intended to begin. The second

[1] The information given in Abbott's *Practical Analysis*, pp. 16–24 (Edition 1845) is very imperfect, and in several cases wrong.

volume carried the story from 1805 to 1835, when the first Bishop of Madras was consecrated.

In the first period the Company did not consider that it was under any obligation to supply its civil servants and its soldiers with Churches. Its orders were that divine service was to be held regularly in the large halls of its factories, which at other times were used for commercial and mess purposes. It provided a small number of Chaplains; and plainly told those it employed that if they wanted Churches they must build them themselves. The local Government of Fort St. George was the first to recognize the expediency and the need of such buildings; in some cases they assisted the builders with materials and professional engineering advice; but nearly all the building work in the first period was done privately.

In the second period the Directors were influenced by public opinion at home to supply Churches at military stations at the expense of their new territorial revenues. They built fifteen such Churches; their civil and military officers built six others at their private expense; and two others were built by the co-operation of the Government and its servants.

The third period, 1835–61, dealt with in this volume, was one of greater activity both on the part of the Government and on the part of its officers. No less than forty-seven Churches and Chapels were erected, of which twenty-seven were built with the help of the territorial revenues, and twenty without. It was a period of co-operation, in which all parties alike—the Directors, the Government, and the Europeans in India—acknowledged the advantage and propriety of having a place of Christian worship in every station, whether civil or military, or both.

The characteristics of this last period were in some particulars quite different from those of the earlier times. There was greater religious and philanthropic activity than there had ever been before. This showed itself in the formation of religious, educational, and philanthropic societies, which charged themselves with the duty of fulfilling the obligations of the rich towards the poor, and of giving to

poor Europeans and East Indians—as the mixed race was then called—some of the educational advantages they could never have enjoyed without that help.

The policy of the Directors with regard to religious matters was not to interfere in any way with the beliefs and customs of the native inhabitants. They were anxious lest these should imagine that any Government pressure was being brought to bear upon them to give up either their beliefs or their caste customs. The relationship of the Government to missions and missionaries was therefore one of neutrality. This attitude was resented by the missionaries themselves, who failed to understand the political need of it; and there is no doubt that when they returned to their native country some of them made the most of their difficulties and abused the authorities. The local Governments of Bengal, Madras, and Bombay were throughout kinder to the missionaries than the declared policy of the Directors warranted; and many of the Company's civil and military officers gave a most favourable interpretation of it. The principal results of the policy were (1) the native inhabitants understood that mission work was not fostered nor assisted by the Government; and (2) there was a clearly marked difference between the work of the chaplain and that of the missionary.

It was during this third period that the educational policy of the Directors was gradually changed. Influenced by the results of the Sullivan-Schwartz schools in the Madras Presidency, they were converted to the notion that our fellow subjects in India would understand the principles of government better if they were given an English education;[1] and they determined to give such an education to a select class of those they governed.

It was assumed that the domiciled Europeans and East Indians understood these principles. Consequently the first educational effort was directed entirely to the foundation of native schools and colleges. The result of this was the private foundation of the Bishop Corrie School and the Doveton School in Madras, and of the Grammar Schools and

[1] Vol. i. 518–19.

Cantonment Schools in other centres. During this period the aloofness of the Directors from sympathy with the East Indian community reached its highest point and began to subside. They had followed the early policy of their predecessors and left the community almost entirely to the charity of their European servants. Owing to the liberality of their civil and military officers the policy was less disastrous than it might have been. The keenness of the Chaplains, who were looked upon as the proper persons to do the work, their keenness in establishing and carrying on the schools, was worthy of the highest praise. In no case have they been found to have come short of what was expected of them.

India as a country is very conservative of changes. This peculiarity had its influence both upon the Directors and upon those they employed abroad; and the consequence was that in many matters—social, religious, political, and educational—European thought and practice in India were some distance behind those of Europe. In England at the beginning of the period dealt with in this volume—1835—some changes in the method of stating the doctrinal truths of the Church had begun to make themselves felt. At the Universities of Oxford and Cambridge a new interest had arisen in the ancient records of the Church; and comparisons were being made between the beliefs and practices of the present and the past. It was almost twenty years before European thought in India was in any way influenced by these researches. Bishop Dealtry did all he could to keep the results at a distance; but at length they arrived and there was some trouble. There were no ritual nor ceremonial differences till after Bishop Dealtry had passed away. When they arrived there was more trouble still.

Particular attention is called to the character and standing of the Company's Chaplains. Up to 1861 there were 174 appointments to the Madras establishment; and nearly all of those appointed were graduates of British or Irish Universities. There is no doubt that the Directors were careful in making their choice. In the seventeenth century they took the responsibility upon themselves. In the eighteenth century and until the Company's rule came to an end, their nominees were

subject to approval by the Archbishop of Canterbury or by a Bishop appointed by him. Very few mistakes were made. The Directors showed real discrimination and good judgment.

Throughout the greater part of the period of the East India Company's rule, there had been three principal centres of administration in their territories—Bengal, Madras, and Bombay. Each of these Presidencies had its own civil service, its own army, its own laws and regulations, its own courts of justice, its own system of land revenue. In later times each had its own political, commercial, medical, ecclesiastical and Public Works departments, so that each Presidency was a complete Government in itself. For purposes of political co-ordination the Governor of Bengal was constituted Governor-General of India by Act of Parliament in 1772.

This arrangement of one main service, that of the Company, and three distinct Governments continued to the end of the Company's rule and long afterwards. As long as it lasted every newly appointed officer, civil or military, was the inheritor of a distinct and, it may be said, a great tradition. Bengal officers were naturally proud of a title which had been so honourably upheld in the past. Madras and Bombay officers were not one whit behind them in their pride. The Chaplains of each Presidency showed the same feeling as their civil and military brothers. Perhaps the rivalry and pride were a little overdone, especially in later days; but the officers could have no other feeling than satisfaction as they trod in the footsteps of those who had gone before them, who had laid the foundations of all later possibilities in civil, military, ecclesiastical, and educational matters.

* * * * * *

In compiling these volumes of chronicles I am indebted to many helpers in India and in England. I am especially indebted to the Ven. Archdeacon Cox and the Rev. B. M. Morton for photographs; and to other Chaplains who have assisted me to obtain photographs from local amateurs or professional artists. My thanks are due to the Rev. A. A. Sharp, who searched some records in Madras which are not to be found in England. I received most useful notes from the

Rev. J. W. Wynch, the Rev. C. J. Etty, the Rev. R. H. Durham, the Ven. H. B. Hyde, Mr. Duncan Irvine of the Madras Civil Service, and others, which contained information otherwise unobtainable.

I am grateful to my brother Chaplains and to others in the Indian (Madras) Service for their kind words of appreciation of my effort to rescue the story of Church building and other Church matters in the Presidency of Madras from undeserved oblivion.

F. P.

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THE CHURCH IN MADRAS

CHAPTER I

BISHOP CORRIE AND HIS EPISCOPATE. 1835 TO 1837

Early days. Appointment to Bengal, 1806. Visit to Madras. His principles. Consecration, 1835. Inspection of Madras Schools. First Visitation tour. Cuddalore. Tanjore and the Caste difficulty. Palamcottah and the Rhenius trouble. Conflicting interests. Probable causes of the trouble. First Ordination. Trichinopoly. Tanjore. Madras Grammar School. Heathen festivals. First Visitation Charge. Visitation tour, 1836. Wallajahbad. Arnee. Arcot. Vellore. Bangalore. Bellary. Secunderabad. Jaulnah. Masulipatam. Nellore. Increase of Chaplains. Seal of the Diocese. Salutes on Christmas Day. Marriage Licences. Second Ordination. Proposed Church at Mylapore. Death. Character. Memorials.

Daniel Corrie was born in 1777. He was the son of the Rev. John Corrie, Vicar of Osbournby and Rector of Morcott in the county of Lincoln. At Cambridge he was for two years a member of Clare College. In 1801 he obtained a scholarship at Trinity Hall and migrated thither. As an undergraduate he came under the influence of the Rev. Charles Simeon to a certain extent. Having kept his terms and passed his examination in law, he was ordained deacon in 1802 and served the Curacy of Buckminster in his own county. He was ordained priest in 1804 and took the degree of LL.B. in the following year.

During his visit to Cambridge for this purpose he renewed his acquaintance with Mr. Simeon, and was asked by him if he would like to go to India. The idea was pleasing to him; for he was possessed of a true missionary instinct; and he thought, like Simeon himself, that the East India Company employed Chaplains for missionary purposes. Accordingly he was recommended by Simeon for an appointment in the Company's Service, and was sent out to Bengal in 1806.

His first visit to Madras was on the journey out to Calcutta. He was the guest for a few days of Mr. W. H. Torriano, a Senior Civilian in the Company's Service, who had proved himself to be a real friend to religious and missionary causes. There was only one Chaplain in Madras at the time of his visit, namely, the Rev. E. Vaughan, of St. Mary's, Fort St. George, whose senior colleague was absent on sick leave. Corrie was invited to preach at the Fort Church, and did so on the following Sunday morning. On the same day he conducted the service and preached to the boys of the Military Male Orphan Asylum at Egmore.

Nearly thirty years later he landed at Madras as the first Bishop of the Presidency. Between the first and second visits he lived a strenuous life of evangelic activity and earnestness in the Presidency of Bengal. He had taken a man's part and more as an apostle,. prophet, evangelist, pastor, and teacher 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.'

He had begun his clerical life, as every young clergyman does, with certain foundation principles to work upon. He had been brought up as a boy in the God-fearing atmosphere of a country vicarage, hedged around by many cardinal virtues, of which conformity to the doctrine and discipline of the Church was one. His acquaintance with the Rev. Charles Simeon at Cambridge brought him into contact with a new method of expressing old truths. To some extent he was influenced by both the method and the man; but his foundation principles were never greatly disturbed. Whatever new impressions were taken in were carefully laid on the old foundations. During his ministry he lived an apostolic life both from design and choice. His friends regarded him as a good prophet; by disposition he was a good evangelist and pastor; his Cambridge training made him a good teacher; his study of law gave him balance of judgment. These qualifications together prepared the way for him to become after ordination an excellent priest. His principles were sound and their foundations strong; so that when he was called to the office of Archdeacon of Calcutta, and later when he was called to the office of Bishop of Madras, no one would have ventured the criticism that he was the wrong

man for the place. He was, moreover, a man of great goodness of heart, and fearful of not being precisely just and kind and considerate of others.

It was known in India in 1833, after the debates in Parliament of the previous year, that the Archdeaconries of Madras and Bombay were to be raised to the dignity of Bishoprics; and it was also known that Archdeacon Corrie of Calcutta and Archdeacon Robinson of Madras were spoken of as the men who were to be nominated to the new offices. When Corrie heard the report he wrote to his brother, "Friends here say I shall have the offer of becoming Bishop of one of the new Bishoprics of India. This I do not myself think; or when the thought occurs, it creates only fear lest the offer should be made." It came in October, 1833, when Bishop Wilson of Calcutta informed him that he had been designated to Bombay. A month later letters arrived announcing a change on the part of the authorities; and stating that he had been nominated to Madras. He was ordered home in 1834; took the LL.D. degree at Cambridge in 1835; and was consecrated Bishop on Trinity Sunday in the same year. Five days afterwards he embarked for Madras; where he landed on October 24th.

There is nothing in the records to show why Archdeacon Robinson, the great scholar and judicious administrator, was left out in the arrangements that were made. It must be presumed that the omission was due to his own initiative. He was in the prime of life at the time, being forty-five years of age when Bishop Corrie, who was his senior by thirteen years, was consecrated. It is a remarkable circumstance that there is no record of any effort having been made locally in favour of Dr. Robinson. The whole transaction is wrapped in obscurity.

According to the entry in the Archdeacon's Act Book, Bishop Corrie was 'installed' on October 28, 1835, under an order from the Rt. Hon. the Governor in Council of Fort St. George, grounded on the Letters Patent [1] and in virtue of the Letters of Consecration. The ceremony was performed by Archdeacon Robinson in the presence of the Governor and a large congregation of Europeans, including seven Chaplains and the missionaries then in Madras.

[1] See Appendix viii.

On January 7, 1836, Archdeacon Robinson resigned. Two days later the Bishop appointed the Ven. Henry Harper to succeed him; and on January 14 the new Archdeacon was inducted into his office by the Senior Presidency Chaplain.

Bishop Corrie began his episcopate under the most favourable circumstances. His service in Bengal had been so long and so good that he was well known by reputation throughout India. A Madras lady writing home about him said:

'Bishop Corrie called on us the other day, to my great delight; for I had so long revered his character, that it was a very great pleasure to me to make acquaintance with him. He is a most noble looking old man, with a very fine countenance, and a gentle benevolent manner, a pattern for a Bishop in appearance as well as everything else.'

He had established this reputation for himself both by what he was and by what he had done in the past. His praise was in every one's mouth. On the other hand, he was commencing new work in an unfamiliar country, among people who spoke languages strange to him; and he was in the fifty-eighth year of his age. It was a great task to undertake; and he faced it with courage.

He commenced by inspecting all the Church schools in Madras. He had every reason to be satisfied and pleased with what he saw at the Military Male and Female Orphan Asylums, the Civil Male and Female Orphan Asylums, the St. Mary's Charity School, and the different mission schools of the S.P.G. and the C.M.S. If he mentally compared them with the schools he had been officially connected with nearly all the time of his service, and for which he had generously spent himself in Calcutta, he had no cause for disappointment or regret. Educationally speaking he was on classic ground, where such Chaplains as Lewis, Stevenson, Thomas, Millingchamp, Bell, and Kerr [1] had left their marks.

While this inspection was proceeding he received a letter in Tamil from the caste Christians of Tanjore, asking him to relax the rules against caste observance laid down by Bishop Wilson in 1834. He also received letters from Palamcottah describing

[1] See *The Church in Madras*, vol. i.

the sad confusion caused by the schismatic proceedings of the Rev. C. T. E. Rhenius. It was manifest to him that his presence was necessary at the two centres mentioned; and he did what was highly characteristic of him. He ordered double relays of palankeen bearers and hastened southward at double the usual travelling pace, and arrived at his destinations in about half the usual time occupied by the journey. It is necessary to explain what this meant to a man of his age. The distance from Madras to Tanjore is 218 miles. It was accomplished in six days; but it was done at the expense of all proper and necessary rest. He travelled on to Palamcottah in the same hurried manner; and returned to Madras as he went. Between January 11 and February 12 he travelled nearly 900 miles,[1] and was considerably exhausted by the effort. Archdeacon Robinson was still in Madras, and ventured to expostulate with him, but without any good effect. If he replied, as he might easily have done, that "the King's business requireth haste," the Archdeacon might very properly have answered, "Yes, and judgment too."

The caste question was not a new one to the Bishop: the opinions of Bishops Heber and Wilson on the subject were familiar to him. The attitude of the Roman Catholic and the German Lutheran missionaries towards it was equally familiar. As far as he could judge the difficulty at Tanjore was due to the fact that the Christian catechists were caste men, who made no effort to draw any distinction between caste observances which belonged to the category of Hindu social custom, and those which belonged essentially to the Hindu religious system. He had a busy day with the S.P.G. missionaries, listening to all they had to urge in favour of their views; and another equally busy day with the caste people, who desired to continue the observance of caste distinctions, both inside and outside the House of God, as permitted by the early Tanjore (Lutheran) missionaries in the employment of the S.P.C.K.

Bishop Corrie's condemnation of caste observances inside the House of God, and especially during the highest act of Christian worship, the celebration of the Holy Eucharist, was quite as strong as that of his predecessors. As to caste

[1] Halts at different places occupied twelve days.

observances in social matters, which had nothing to do with Christian worship or Christian conduct, he gave no opinion; but he blamed the catechists for not drawing a stronger line between things religious and things social; and for 'ministering among the people without reproving their errors.' He described his own position in his diary thus:

'The point I stood upon was the duty of attending the Lord's Supper without regard to who else might be present. . . . We are to think at that time only of the Saviour. . . . If we refuse to receive the sacrament because another has partaken before us, we lose sight of the Saviour.'

The proceedings in this difficult and intricate matter were conducted in Tamil. The Bishop heard evidence and spoke through an interpreter. It is worthy of mention that the interpreter was the Rev. V. D. Coombes, a former student of Bishop's College, Calcutta, and that the Bishop pronounced him to be 'invaluable from his knowledge of Tamil and the right spirit he manifests.'

When the Bishop pursued his journey towards Palamcottah, he left the Tanjore Christians to think over the distinction he had drawn, and to inform him on his return whether they accepted his decision or not. At Palamcottah he had a great reception. Among those present were the Rev. J. Tucker, secretary of the C.M.S. Committee in Madras; the Reverends G. Pettitt and C. Blackman, of Palamcottah; the Reverends B. Bailey and J. Peet, of Cottayam in Travancore; the catechists who remained faithful to the C.M.S., and those who had thrown in their lot with Rhenius.

The task of the Bishop was to examine into the circumstances which brought about a grievous schism in the Tinnevelly Church, and, if possible, to heal the division. The Rev. C. T. E. Rhenius was a German in Lutheran orders, who was employed [1] by the C.M.S. in S. India between 1814 and 1835. As far as is known he had no difficulty in pursuing his work in accordance with the principles of the Church Society which employed him until the year 1834. It has been asserted that he fell under the influence of persons antagonistic to the English Church at about

[1] See *The Church in Madras*, vol. ii. 391.

that date; and in the result he asserted his power and liberty to confirm and ordain, and essayed to exercise both functions.

His Society, as represented by the Corresponding Committee in Madras, objected to his proceedings on the ground of order; and on his persistence they severed his connection with the C.M.S., and placed Pettitt in charge of the Tinnevelly mission. Rhenius left the district; but he also left behind him friends, followers, and devoted disciples. These were successful in persuading him to return. This was the catastrophe which necessitated the journey of the Bishop to Palamcottah.

It is doubtful if the Bishop knew how difficult and contentious the subject was which he set forth to settle. The inquiry as it went on, disclosed the number and the strength of the various antagonistic interests. There was a C.M.S. interest opposed to an S.P.C.K. interest; an English Church interest and a German Lutheran interest; an up-to-date policy and a policy of the generation before.

According to the Bishop's diary the inquiry, which lasted seven days, consisted principally of evidence against the policy and action of the earlier missionaries, as if the party of Rhenius had tried to identify themselves with their Lutheran predecessors. The effort of the C.M.S. party was therefore directed to the discredit and belittlement of the early work of the mission. They said that 'from the first' the people were led to expect assistance from the missionaries in their complaints and petitions to the local magistrates if they became Christians. Pettitt complained that he was chiefly engaged in arranging the temporal affairs of the catechumens; and that if they were disappointed of worldly benefit they relapsed into heathenism. The evidence had very little to do with the ecclesiastical offence which was the subject of the inquiry.

In the end the Bishop reproved the catechists on both sides, who in his judgment were largely responsible for the whole trouble. He refused to take Rhenius back into the service of the C.M.S., and told the catechists that their motives of action were reprehensible. The unhappy division lasted till 1838, when Rhenius died. Many of the seceders returned to the care of the C.M.S.; some joined other communions.

It was a sad experience for the Bishop, and a partial dis-

illusionment of what he had heard previously of Christian missions in Southern India. He tried to calculate the cause of the failure, and came to the conclusion that it was chiefly due to the absence of European guidance between 1807 and 1820. He says, 'The Native catechists were trusted, but betrayed the confidence placed in them, by practising as much deception as the pretended catechumens.'

Archdeacon Robinson replied[1] to the mocking criticism which resulted from the reports sent home. He testified to the reality of the Christianity of the converts as he had seen it. He attributed the causes of failure to the want of (1) European missionaries, (2) moral and religious support in a time of trial, (3) education. He pleaded for immediate effort. It was a generous appreciation of native Christian character, and a complete reply to the scoffers.

Over and above these wants there was something much worse: there were parties and divisions. There was a party which looked to Tanjore as the cradle of their Christianity and desired to have the old connection restored; there was the C.M.S. party which was loyal to those actually in possession and at work; there was a party devoted to Rhenius for personal reasons; and there was a caste party in search of its own interests.

The Bishop preached on Sunday to the Europeans of the garrison and station in Christ Church, as well as to the native Christians in Trinity Church. He ordained John Devasagaiyam priest, the first native clergyman in the south. And then he set out on his homeward journey. At Trichinopoly his heart was cheered by the voluntary attendance of British soldiers at a special service at St. John's. At Tanjore he rejoiced to find that the principle of caste as expounded by himself was accepted. At the celebration of the Holy Communion at St. Peter's there were 200 Communicants, including the three heads of the caste movement, 'the most important members.' He arrived at Madras on February 12, 1836.

On July 1 of that year the Madras Grammar School for Europeans and Eurasians was opened by the Bishop. It took the place of the old Parental Academy in Black Town, which

[1] *Missions in Tinnevelly*, 1845.

was closed in 1834. The rules of the old school were slightly altered and the course of study brought up to date. This was done with the assistance of the Bishop, who heartily identified himself with the effort. It was because of his keen interest in the school that it was after his death called by his name.

In 1833 the Directors of the East India Company were persuaded by the complaints of their Civil and Military servants in India to forbid the official attendance of both officers and men at heathen festivals. Their attendance had its origin in less quiet times, when the presence of civil magistrates and an armed force was esteemed necessary at the larger gatherings for the preservation of peace. In course of time the original object had been lost sight of. The Directors therefore issued peremptory orders that all such attendance was to cease. No step, however, was taken by the Government of Fort St. George to put an end to the practice. The District officials were of opinion that there was no danger of riot. They therefore organized a petition to the Government to relieve them of what was at all times of the year a tedious and unpleasant duty; and they asked the Bishop to present the petition. This he did; but his action was not well received by the Government.[1] However, after reference to the Governor-General, the prayer of the petitioners was granted and the necessary orders were issued. At these great festival gatherings in the present day order is easily kept by a small body of police.

Bishop Corrie held his first and only Visitation at St. George's Cathedral at the end of August, 1836. Twelve clergymen who were stationed in or near Madras were present; twenty-nine others who resided at a distance from the Presidency Town were excused. In his charge the Bishop dealt chiefly with the two subjects which were the cause of his recent journey southwards. He also referred to the subject of education, which had for a few years past agitated the minds of a considerable number of the Company's servants in all three Presidencies. The Bishop knew of the experiments[2] which had been made in Bengal; and he gave his opinion that there was an inherent necessity of combining religious instruction with the effort to promote

[1] Appendix iii.

[2] See *The Church in Madras*, vol. ii. p. 314.

intellectual improvement among the natives of India. Without saying what the religious instruction should be, he was in favour of maintaining the union of religious and secular knowledge that had been of so great a benefit to European countries.

At the end of August Bishop Corrie began to make preparations for a Visitation tour of the stations west and north of Madras. The record of this tour has fortunately been preserved. It shows what the Chaplains were doing and trying to do in 1836. He was accompanied by Archdeacon Harper and visited the following places :—

Wallajahbad.—Here there was a school [1] for Eurasian boys, a place of Christian education and military training, from which boys were drafted into native regiments as drummers and fifers. At the time of the visit there were eighty-seven boys in the school. The Bishop made a point of inquiring about the Wallajahbad boys in the various regiments he came across in his tour, and found that they were well spoken of.

Arnee.—Here was H.M.'s 41st Regiment. The Chaplain of Arcot, the Rev. W. Tomes, visited Arnee on alternate Sundays. In the regiment there was a temperance society of sixty members. As at Wallajahbad, there was no Church. A temporary building erected by the officers and men for the purpose had been recently blown down. To take its place 'some pious soldiers' had erected a small building to accommodate between 150 or 200 men. This building was used for the confirmation service. Seventy-one men were confirmed.

Arcot.—Here there was a Church. Thirty-two candidates were confirmed. The Bishop praised the Chaplain.

Vellore.—A few Civil officials; no European troops; a number of Eurasians; a school of seventy-two children including a few native Christians; a native congregation of 125, ministered to by a Catechist of the S.P.G. in a small neat chapel belonging to the Society. No Church.

Bangalore.—A large scattered cantonment; two regiments of Europeans; four companies of Artillery; four Native regiments; four companies of Sappers and Miners, etc. One

[1] I have not come across any mention of this school elsewhere. It is said to have been moved later on to Arcot, so as to be in closer touch with a Chaplain, I have not found any record of it there.—F. P.

Church. Two Chaplains. There was a temperance society of 200 members from the European corps. The Chaplains regularly visited the schools and hospitals of the different units. The services on Sunday were at seven, two at eleven (one in barracks), and one at six in the evening. The Bishop recorded that the attendance at the voluntary service was good ; that there were 104 communicants at the Celebration ; and that ninety-eight persons were confirmed. He recommended the building of another Church near the Cavalry barracks ; also that a place of worship should be fitted up in the Fort, for the benefit of those employed in the public offices, the Ordnance Department, and the Infantry Guard of Europeans ; and that one of the Chaplains should officiate in it on Sunday evenings.[1] Bishop Corrie preached at St. Mark's and asked for money towards the building of another Church. Rs.1,000 were collected for the purpose. He also recorded that forty Native Christians worshipped at St. Mark's at nine o'clock on Sundays, and were ministered to by an S.P.G. catechist at the expense of the European congregation. There was a Friend-in-Need Society for sick and poor natives,[2] the Chaplains having the superintendence 'with a committee of resident gentles.'

Bellary.—The Brigade here consisted of a regiment of Europeans, two companies of artillery, and two regiments of Native infantry. There had been no Chaplain for three years. A staff officer read the service and a sermon on Sundays. The attendance was good. The Church wanted enlargement, and funds had been raised locally for the purpose. There were regimental schools and hospitals ; and an orphanage for soldiers' children of whom there were forty. There was a Friend-in-Need Society for poor and sick 'Natives,' for whose benefit Rs.150 were raised monthly in the station. There was the usual complement of civil officials and a number of Eurasian families. There were sixty-four communicants at the Celebration ; and fifty persons were confirmed, half of the number being soldiers. The Bishop reported the great need of a Chaplain, and recommended that he should also visit Gooty and Cuddapah periodically.

[1] See vol. ii. 68, and Appendix ii. vol. iii.

[2] Eurasians ; see vol. ii. 318.

Secunderabad.—The Brigade consisted of a regiment of European infantry and one of cavalry, two companies of artillery, four Native regiments, etc. There was a Church and a Chaplain. The Bishop reported that the station required a larger Church and a second Chaplain. There were regimental schools and hospitals, and an orphanage for the care of forty soldiers' children, kept up by subscriptions in the garrison.[1] A fund was being raised in the station for the enlargement of the Church. There was a local mission under the care of the Chaplain and a Native catechist, and a congregation of ninety Native Christians who were allowed to worship in the garrison Church. There was a Friend-in-Need Society for sick and poor 'Natives,' as in other large stations, and Rs.150 were contributed monthly by the officers of the garrison for their needs. The Bishop confirmed 125 Europeans and Eurasians and 16 native Christians. At the Celebration there were 110 communicants. At Bolarum, the further end of the cantonment, there was a mixed school of Eurasians and native Christians, where fifty boys were educated; and at Chudderghaut, where the Residency was, there was another school for twenty Eurasian boys.

Jaulnah.—This was at the time a rather important military station where there were European troops. It had neither Church nor Chaplain; it was visited periodically by the Chaplain of Secunderabad. The Bishop recommended that it should have a Church and a Chaplain of its own.

Masulipatam.—There had been no Chaplain here for two years.[2] Service in the Fort Church was conducted by the Fort Adjutant; and that in the Pettah Church by the Chief Magistrate. The Bishop confirmed forty persons; and reported that a Chaplain was greatly required for Masulipatam and its several outstations.

Nellore.—There was no Church and no Chaplain. Services were held in the Judge's Court House, sixty persons being present; and there were fourteen communicants.

On his return to Madras the Bishop submitted his report to the Government. He pointed out the 'considerable preva-

[1] This was renamed in later times 'The Brigade School and Orphanage.'
[2] Vol. ii. 183.

lence of true religious feeling and practice, especially among soldiers.' He praised the Temperance Societies, which so greatly helped towards moral improvement; and mentioned that he had been told of many examples of improvement in character, of benefit to health, and of the general good result of the temperance movement. He said that the prevalence of Christian principles was shown by the existence of Friend-in-Need Societies in several stations. He regretted the deficiency in the number of Chaplains; he pointed out that though there were twenty-three nominally on the Madras establishment, only sixteen were working; for two men were sick, three were on leave, and there were two vacancies. 'I would earnestly request [1] the attention of the Hon. Court of Directors to this most important subject.'

At the same time Bishop Corrie made some remarks upon the method of appointing Chaplains to stations, urging the expediency of giving the Bishop a voice in the matter. The Directors were pleased [1] to increase the number of Chaplains from twenty-three to twenty-nine, and to intimate to the Fort St. George Government that 'the location of Chaplains would be best regulated by reference to the opinion of the Lord Bishop.'

At the end of the year 1836 the Directors sent [2] out a box containing H.M.'s Letters Patent establishing Armorial Ensigns for the Bishop's See, and the Royal Licence to use them. These arrived after the Bishop's death. It is probable that the Bishop had something to do with the design when he was in England in 1835; but it is quite certain that he never made use of the seal.

It had been customary for more than 150 years to fire a salute from the Fort on Christmas Day. The rule was made originally with the best possible intention; and the salute itself had been a reminder to the natives of India that the Englishmen on the coast not only had a religion, but also attached great importance to the birthday of their Lord and Saviour. Bishop Corrie objected to the practice, and complained to the Government that it seemed like an imitation of a heathen

[1] Desp. Aug. 31, 1836, Eccl.
[2] Desp. Dec. 30, 1836, Eccl.

method of keeping the festival. The harmless custom was therefore abolished.[1]

On both the Visitation tours mentioned above the Bishop overtaxed his strength. He tried to do too much; he saw too many people; he neglected to take rest. At the end of the first tour Archdeacon Robinson warned him, but without effect; for his second tour was conducted with almost as great rapidity as the first. He felt the result of the overwork at the end of the second tour; and he wrote to a friend, 'I must not, if spared, make again so hurried a journey. Time is doing its work with me.'

Before his second tour the Bishop represented to the Government that the granting of marriage licences was by ecclesiastical law inherent in the office of a Bishop; and he asked that in accordance with that law, the old system by which licences were granted by the Governor might be put aside, and the ecclesiastical system of the English Church substituted. This request was granted. The reply of the Government was duly registered in the Bishop's Act Book on November 18, 1836.

The Bishop performed the ordinary duties of his office during November and December, in spite of his own and his wife's ill health. He confirmed 135 persons at the Cathedral on November 30, and forty-eight at Poonamallee on December 18. His wife died on December 21. Her death was a great shock and grief to him, and there was no further recuperation of his overtaxed strength. On January 8, 1837, he conducted an ordination service at the Cathedral and preached the sermon himself on the subject of the Christian Ministry (Eph. iv. 11, 12). Archdeacon Harper, the Rev. J. Tucker, and others, were present, who could have spared him the labour of preaching; but the Bishop would neither spare himself nor allow himself to be spared. He had something to say in his own way. What he said was declared in Madras to have been 'marked with lucid simplicity, pathos, fervour and power, mingled with kindly feelings towards other bodies of professing Christians.' The gentlemen ordained were Edward Kohl, William Taylor,[2] and

[1] Letter, Jan. 17, 1837; Desp. Mar. 28, 1838.

[2] Author of the *Memoir of the First Hundred Years*; *Madrasiana*, etc.

William Hickey, deacons; Thomas Brotherton, B.A., Augustus F. Caemmerer, and John Thomson, priests.

At the end of January Bishop Corrie with Archdeacon Harper and the Rev. W. Taylor paid a visit to St. Thome, to consider the question of building a Church there for the Europeans and Eurasians. Bishop Turner at his last visit had supplied money to purchase a site. The site was purchased, but no progress had been made with the building. Bishop Corrie had appealed to the S.P.C.K. for assistance; while awaiting their reply he determined to make an effort locally. He directed William Taylor to draw up an appeal, giving particulars as to the number of Europeans and Eurasians to be benefited by the proposed Church. He then headed the subscription list, writing 'A Friend—Rs.1,000.' This was practically his last public action.

On January 31 he was driving with Archdeacon Harper to the Fort Church Vestry to attend an S.P.G. committee meeting, when he was taken ill. The Archdeacon took him home, and was constantly with him till he died on February 5, 1837.

There was a remarkable demonstration of public and private grief at the Bishop's funeral. In the procession were the boys of the Grammar School and of the Vepery Seminary, the Catechists of the Madras Church Missions, the local clergy, and the Archdeacon. The pall was borne by six of the principal gentlemen of the settlement; the chief mourners were the Rt. Hon. the Governor, H.E. the Commander-in-Chief, and the Chief Justice. The whole population seemed to be gathered round the Cathedral in respectful sympathy.

The lady who wrote the *Letters from Madras* accurately voiced the general feeling of Madras Society when she wrote:

'Everybody in Madras has been in real sorrow of late for the death of Bishop Corrie. They say he was the most useful person in all India and the most beloved. He was thought to have more judgment, experience, and knowledge of the native character, than any one else. Everybody of every class looked up to his wisdom and firmness; yet he was so gentle, benevolent and courteous, that it was impossible to know him without becoming really attached to him. I used always to think I

had never seen such a pattern of "the meekness of wisdom." Like most good and active men here he fell a victim to over-exertion of mind and body. He went on too long at the highest possible stretch and was suddenly paralysed.'

Ten years later the Rev. Edward Whitehead, a Madras Chaplain, described [1] Bishop Corrie's mildness and gentleness of temperament as almost apostolic. He said that the Bishop 'might be tracked through the diocese of Calcutta by the good works he left behind in the several stations where he had been Chaplain.'

On the day after his funeral a Government Order was published, from which the following extracts have been taken :—

G.O. February 6, 1837.—With feelings of unfeigned sorrow the Rt. Hon. the Governor-in-Council records the demise of the Rt. Rev. the Lord Bishop of Madras. . . . As a tribute of respect to his memory the flag of the garrison was hoisted half-mast high during the day. . . . fifty-nine minute guns, corresponding with the age of the deceased, were fired from the Fort Battery.

His Lordship's remains were attended by the Rt. Hon. the Governor, the Judges of the Supreme Court, H.E. the Commander-in-Chief, Members of Council, all the principal civil and military functionaries at the Presidency, and an immense concourse of all classes of the community, desirous of manifesting the feeling of respect which the unaffected piety, benevolence, and exemplary conduct of the Bishop had universally inspired.

By order, etc.

H. Chamier,
Chief Secretary.

The Bishop's brothers, who were his biographers, give the best explanation of the attractiveness of his character. They say that he had a 'more than ordinary share of natural kindness of heart, benevolence of disposition, and warmth of affection, so that he could not but be generally beloved.' This was certainly the verdict of the crowd which gathered at his funeral. He was neither a great scholar nor a great administrator ; but

[1] *Sketch of the Established Church in India*, 1848.

THE VEN. HENRY HARPER.

(Fourth Archdeacon of Madras.)

he was a great Christian; for he had a great capacity for love and sympathy, which touch answering chords in human hearts.

It was decided at a large meeting at Madras to perpetuate the memory of the good Bishop by means of a monument in the Cathedral, and the establishment of scholarships at the Grammar School for Europeans and Eurasians. The school was also made to bear his name. At Calcutta, the capital of the Presidency where his best work had been done, a similar meeting decreed a marble slab in the Cathedral, and another at the Old Church; it was also determined to have a portrait of the Bishop, and to found Bishop Corrie scholarships at the Calcutta High School. Though the Bishop had only paid one visit to Ceylon, he had succeeded in making a deep impression upon many people in the island. These determined to place a monument to his memory in St. Peter's Church, Colombo, and to found more scholarships at the Grammar School, Madras. These efforts have served to keep alive the memory of an eminent man of God, who served his generation well and faithfully.

When Bishop Wilson of Calcutta wrote to the S.P.C.K. in London to announce his death, he said: 'He died as he had lived, in the faith and love of his only Saviour. He has gone to his rest, his reward, his crown.'

CHAPTER II

THE BUILDING OF CHURCHES

Comparison of 1805 and 1835. The conditions of Government help. Churches built and projected between 1835 and 1858. Their character. Proportion of Government help. Increased liberality of Directors. The Mackenzie bequest. Endowment of St. John's, Madras. The Church Building Society. Their rules. First committee. Their first grants. Proposed grant to Jackatalla (Wellington). Opposed by the Bishop. Grants made between 1848 and 1861. Increase of clergy promotes increase of Church building. Efforts in small stations. Honore. Shemoga. Mission Churches. St. John's, Madras. Fort Chapel, Bangalore. Iron Churches. Sale of consecrated buildings. Bishop Spencer on Church building in India.

It has been already mentioned [1] that the principles which governed the erection of Churches between 1835 and 1861 were more elastic and liberal than those which prevailed between 1805 and 1835. In the earlier period the needs of the European soldiers only were considered; and Churches were built at all the different stations where they were. It must be presumed that the Directors, the Government of Fort St. George, and the Commander-in-Chief of the Madras Army were satisfied that this policy was good and advantageous in itself. They had no reason to pursue it or extend it except on the grounds of utility and advantage. It is satisfactory to know that the policy of Church building justified itself; that when Churches had been erected in all the principal cantonments, there was a desire in India to have similar buildings in the smaller stations; and that the Directors cheerfully consented to assist in their erection.

It was within the experience of the local Government that when repairs were necessary in the case of a Church built for the use of Europeans and Eurasians, the Government was

[1] *Church in Madras*, vol. ii. 57–59.

always asked to carry them out, whether it had built the Church or not. This led the Directors to insist upon the Government exercising their judgment as to whether a Church in a particular station was necessary or not before giving any assistance. This duty was given to the Military Board. Subject to their decision the Government undertook to help in the erection of plain buildings in the smaller stations and to supply plain necessary furniture, without any architectural or interior adornment. If the residents at any station wanted a Church against the judgment of the Military Board, they might build it themselves; and the Government undertook no responsibility regarding its upkeep.

Within a short time of this decision there grew up a practice of co-operation between the Government and the local residents, whereby the Government declared how much they would give of what the Military Board considered necessary, and leaving the residents to supplement that sum by another, which provided for the architectural adornments and the superior furniture which they desired to have. This practice was regularized in 1853 by order of the Directors; and all Churches so assisted were taken over by the Government in trust, and placed upon the list of those which were to be kept in repair by the Public Works Department.

During the period under review 37 Churches were actually built, 18 with Government assistance and 19 without. There were also 10 others projected before the period came to an end, though they were not actually built till afterwards. Of these 9 were built with the help of the Government, and 1 without. This makes a total of 47 built and projected; of which 27 were helped by the Government and 20 were privately erected. They may be conveniently tabulated thus:

1. Those built privately:

St. Luke's, Chittoor	St. Mary's, Vizianagram
Chapel at Honore	St. Matthew's, Chicacole
Chapel at Jaulnah	Chapel at Kotagherry
Chapel at Vizagapatam	Holy Trinity, Yercaud
St. Paul's, Waltair	Chapel at Rajahmundry
Chapel at Courtallum	St. Thomas', Cocanada (No. 1)
St. Thomas', Mylapore	Ch. Ch. Cuddapah (No. 1)

St. John's, Pondicherry
Chapel at Chudderghaut
Holy Trinity, Bolarum
Chapel at Kurnoul
Ch. Ch. Cuddapah (No. 2)

2. Those built with the help of Government:

St. John's, Vizagapatam
St. George's, Jaulnah
St. Paul's, Mangalore
Holy Trinity, Palghautcherry
Holy Trinity, Bangalore
All Saints', Coonoor
St. Mark's, Mercara
Ch. Ch. Combaconum
Ch. Ch. Cuddapah (No. 3)
St. John's, Bangalore
Ch. Ch. Nellore
Ch. Ch. Trevandrum
Ch. Ch. Kurnoul
St. Peter's, Bimlipatam
Emmanuel, Madras
Holy Trinity, Rajahmundry
Ch. Ch. Madras
St. Thomas', Cocanada

3. Those projected but built later with Government help:

Ch. Ch. Salem
The Good Shepherd, Dowlaishweram
All Saints', Coimbatore
St. Stephen's, Berhampore
St. Mary's, Calicut
Ch. Ch. Mallapuram
St. George's, Wellington
St. Thomas', Ootacamund

4. Those projected but built later without Government help:

St. George's, Chudderghaut.

The chapels[1] at Vayitri and Pothanore and the Church at Goodalur are only included in the following chapters because of their connection with the Chaplain whose headquarter station is being described.

It must be admitted that some of the buildings erected by private effort were small and defective either in their foundations or their construction. Some of them, such as the chapels at Jaulnah, Cuddapah, and Kurnoul, had only short lives. On the other hand, some of them, such as the Churches at Waltair, Pondicherry, and Yercaud, were well built and are adequately fulfilling their purpose in the present day. Even the best engineers have had to admit defeat occasionally by cotton soil and cyclones. It is not, therefore, a matter of wonder that well-

[1] The unconsecrated buildings.

intentioned amateur builders should have made mistakes sometimes in their calculations.

The proportion of help given by the Government varied very much in different stations. It depended upon the taste and wish of the local promoters. These sometimes desired a Gothic Church with a castellated tower and other things to remind them of their Churches at home. The estimated cost of such buildings was high. A native contractor would not undertake to build them unless he were allowed a margin for possible loss. The construction of a window in the early English or Decorated style was work of an unusual kind for him, in which there might or might not be difficulties. In his contract he had to protect himself. In such circumstances the Government merely asked the local committee how many sittings were to be provided. The Military Board then calculated the value of a plain building according to their standard pattern, and reported the cost to the Governor-in-Council. The amount was what the Government would give towards the cost of the Church. A similar process determined the amount which the Government would give towards the cost of the furniture. Sometimes the proportion of the total cost amounted to one-half, sometimes less and sometimes more.

After 1835 the Directors were more liberal than before that date. They recognized a certain amount of obligation towards others than soldiers in their employ. After 1853 they were more liberal still, and included European pensioned soldiers and their descendants in their sympathies. As a matter of fact, they had come to the same conclusion [1] as their predecessors two hundred years before, 'that religious government doth best bind men to perform their duties,' and they had found out that a Chaplain and a Church meant educational, social, and moral effort as well as spiritual and pastoral guidance. Their increase of liberality had something to do with the fact that a greater number of Churches were built in the episcopate of Bishop Dealtry than in the episcopate of Bishop Spencer. The respective numbers were twenty-four and thirteen.

But there were other causes at work to produce this result besides the liberality of the Directors. One of them was the

[1] *The Church in Madras*, vol. i. 2.

establishment of the Church Building Society in the diocese. In the year 1842 Mr. Alexander Mackenzie, who was in the Company's service on the Madras establishment from 1789 to 1811, died and bequeathed £3,000 of East India stock for the erection, repair, and endowment of Churches or Chapels in India for the celebration of divine worship according to the rites of the Church of England. The bequest was probably subject to some life interest, for it did not become available till the year 1852.

In May, 1854, Archdeacon Shortland issued the following circular letter to the Chaplains :—

'I have the pleasure to address you at the request of the Lord Bishop, who desires to point out the importance of every outstation being provided with a suitable Church ; and to entreat the earnest aid and co-operation of yourselves and the reverend clergy throughout the diocese for the accomplishment of so desirable and beneficial an object.

'A very large number of Churches have been built in the diocese of Calcutta through the assistance of the Church Building Fund ; and something has already been effected by our Church Building Society, which has lately put forth a renewed appeal, etc.

'A liberal legacy has also lately become available for building and endowing Churches in connection with the Church of England throughout India, of which a proportion will come to this diocese. . . . The Bishop hopes that the reproach which has long rested upon us will be removed, and that every congregation of professing Christians in connection with our Apostolic communion will be provided with a sacred edifice in some degree worthy of its object. . . .

'I beg further to suggest the importance of every Church being carefully and legally secured for the celebration of Divine Service in accordance with the order and discipline of the Church of England, which is a fundamental rule of the Church Building Society.'

In the year 1855 the Court of Directors transmitted to the Government of India information regarding the bequest. At that time its value together with some accumulations amounted to about £8,000 ; and this sum at the rate of exchange reached Calcutta as Rs.84,000. The Court desired the Government of India to consider the best mode of applying the bequest, so as

most effectually to carry out the intentions of the testator. After consulting the Bishop of Calcutta the Governor-General-in-Council decided that the amount should be allotted to the dioceses in India in the proportion of one-half to Calcutta, one-third to Madras, and one-sixth to Bombay.[1] Accordingly the sum of Rs.28,000 was placed at the disposal of the Bishop of Madras.

Bishop Dealtry in his third charge in the year 1856 made a statement as to the expenditure of this sum. He said, 'Twelve thousand rupees were set apart with the concurrence of the Most Noble the Governor-General[2] for the endowment of the Native Church of St. John the Baptist in Madras, of which the Rev. C. Aroolappen is the present Incumbent.' The remainder, namely Rs.16,000, was made over by the Bishop to the Diocesan Church Building Society for their purposes.

When the committee of the Society first met, they evolved a plan by which they could make their resources go further and last longer than if they merely made grants out of the capital sum at their disposal. Every member was pledged to subscribe one rupee each month; they invited Europeans all over the Presidency to join them. They announced that they were ready to receive donations towards the object in view; and they drew up some simple rules of procedure. They made a rule that when a grant was applied for, plans and estimates of the proposed building should be submitted. Another rule was that there should always be a local committee of subscribers at the station where it was proposed to build a Church; that this local committee should undertake, in communication with the Architect, the general superintendence of the building; and should from time to time, as the edifice advanced, draw on the Treasurer of the Society to the extent of the grant. The Society was started in 1848, before there was any Government rule by which assistance could be expected in the case of small stations where there were no European troops. Consequently one of their rules was that before the sum voted was paid, the local committee should certify that the amount of the local

[1] *Proceedings of Government of India, Financial Department*, Nov. 26 1855.

[2] The Marquess of Dalhousie.

subscriptions together with promised grant was equal to the amount of the estimate.

The first meeting was summoned and presided over by Archdeacon Shortland. There were present Sir W. Burton, Messrs. R. G. Clarke, C. Dale, and W. Morehead, of the Madras Civil Service, Lt.-Col. Moberly, Major Smith, Capt. Hillyard, the five Presidency Chaplains, A. H. Alcock (Domestic Chaplain), G. H. Evans (Cathedral), G. W. Mahon (Fort St. George), W. P. Powell (Mount), F. G. Lugard (Vepery), and the Rev. A. R. Symonds, secretary of the S.P.G. committee. With great care they drew up the rules; and in the following September they added this one, that grants would only be made for building Churches on the condition of their being legally vested in competent trustees for the performance of divine service in accordance with the principles of the Church of England.

The first grant made was one of Rs.600 to the building committee of St. Mary's, Vizianagram, in December, 1848. This was followed in 1850 by a grant of Rs.700 to the Mercara committee and Rs.350 to the Chicacole committee.

In the year 1852 the Bishop informed the committee that the Government was willing to assume the proprietary right of Churches to which they contributed; and suggested that the committee should consider the advisableness of inserting in the fundamental rule, which provides that the Churches should be vested in the Bishop and Archdeacon, the words 'or the Government' after the word 'Archdeacon.' The committee replied that there was no such fundamental rule; and they expressed an opinion that as there was no obstacle in the way of the arrangement proposed, the Rules of the Society might continue as they were; and the desirableness of such an arrangement might be considered in each case as it arose.

In April, 1856, the committee considered the propriety of setting apart a portion of the fund for endowment purposes, including the building of parsonage houses. They resolved to set apart Rs.7,500 for the purpose; but this resolution was rescinded in the following August. They had forgotten that the Bishop had already set apart nearly half the original bequest for the endowment of St. John's, Madras.

At their meeting in August, 1857, the committee made a grant of Rs.4,000 for the proposed Church at Jackatalla (Wellington). The Bishop was present at the next meeting in October, and protested against the grant for several reasons, the principal one being that Jackatalla was a purely military station, for which the Government were bound to provide a Church at their own cost by order of the Directors.

The committee then made inquiry of the Government as to the terms and conditions on which the money of the Mackenzie bequest was entrusted to the Society. The Government sent the papers regarding the bequest to the secretary. These [1] showed that the money made over to the Society was 'drawn on the receipt and the responsibility of the Vice-President and the committee, and was placed unconditionally at their disposal.' The papers were then forwarded to the Bishop; and it was contended that the money was at the sole disposal of the committee. The Bishop was, however, unconvinced. At their meeting in August, 1858, the committee recorded that they were unable to recede from the view they had taken on the subject; and expressed their regret that they had failed to satisfy the Lord Bishop that the responsibility of the disposal of the Mackenzie Fund rested with the committee. There is no further reference to the grant in the Society's records. It is impossible not to sympathize with the Bishop in his contention. Mr. Mackenzie did not intend his money to take the place of expenditure already sanctioned by the Directors, but to help people in small stations where, at the time the bequest was made, no help could be expected from the Government. The grant for Wellington was neither claimed nor paid.

In March, 1859, the Building Committee of Emmanuel Church, Madras, applied for help, and a grant of Rs.4,000 was promised. They had purchased a site some years before, and had obtained a promise [2] of help from the Bishop in 1854. On the strength of this promise they had been collecting funds. In 1859 the Bishop altered his mind as to where the proposed Church ought to be. He wanted it at Royapuram. In this position it would have been of no use to any of the European

[1] *C.B.S. Minute Book*, May, 1858.
[2] *C.B.S. Minute Book*, May, 1859.

inhabitants of South Black Town, who had already subscribed liberally. The Bishop opposed the grant; but the C.B.S. committee adhered to their resolution.

The work of the committee during the episcopate of Bishop Dealtry was thorough and excellent in every way. It is not known how the original committee was formed. It was probably nominated by the Bishop himself. After it was once formed it kept up its numbers by co-option. The subscribers were not directly represented; but their interests did not suffer on that account. It always had among its members some civil and military officers in high official positions, some merchants of standing, and some of the Presidency Chaplains. During the first thirteen years of the existence of the Society the Committee made grants amounting to Rs.12,910, and kept the capital intact. The monthly subscribers averaged about twenty throughout the period; and these were all residents in Madras itself. The grants made were as follows:—

	Rs.		Rs.
Vizianagram	600	Combaconum ..	500
Mercara	700	St. John's, Bangalore	1350
Chicacole	350	Mercara	250
Cuddapah	700	Trevandrum	1200
Coonoor	500	Kurnoul	560
Ch. Ch. Madras ..	700	Emmanuel, Madras ..	4000
Nellore	1500		

There is no doubt that the ability of the Society to help effectively had a stimulating effect on Church building throughout the diocese.

Another influence at work to promote the cause of Church building was the increase in the number of working clergymen in the diocese. In the year 1836 the Directors increased the number of Chaplains to twenty-nine, two Senior, nine Chaplains, and eighteen Assistant-Chaplains. The two seniors were known as the Senior and Junior Presidency Chaplains. They received higher pay than the others and were usually stationed at the Cathedral. In the year 1854 the Bishop asked for another increase. He proposed that a certain number of Assistant-Chaplains should be appointed in India; that they should be termed uncovenanted Chaplains; and that they should

receive an allowance of Rs.300 a month. The Directors refused [1] to consider the proposal of uncovenanted Chaplains; but they consented to add six Châplains to the Madras establishment, of whom two were to be full Chaplains and four assistants.

They added an important paragraph in reply to the Bishop's request. They said, 'The Company will grant allowances for work done by other clergymen of the Church of England, on the nomination of the Bishop, at stations where there are European servants of the Company, thus saving the time and the travelling allowances of the regular Chaplains.' This concession enabled the Bishop to nominate missionary clergymen and other clergymen not in the Service, to officiate at English services, to visit neighbouring English congregations, and to pay them for the work they did, as well as the expenses to which they were put.

Bishop Dealtry asked for this concession because he had in the diocese several clergymen who were available for such occasional duty if the Government would pay the expenses. When he first came to Madras in 1848 he was instrumental in establishing not only a Church Building Society, but also an Additional Clergy Society and a branch of the Colonial Church Society. These two latter Societies had local committees, whose secretaries were authorized to receive funds. They drew up their own rules in the year 1848 when they commenced work; and they were instrumental in finding both in England and in India clergymen to carry on the work of the Church in several different stations.

Beside this, there were between 1835 and 1861 two other sources of clerical increase. Fifteen young men educated at the Bishop Middleton's College at Calcutta were ordained for work in the Madras diocese during that period. Seven European missionaries were gained over from the Wesleyan Missionary Society, and four from the London Missionary Society, who were similarly ordained for work in the diocese. Some of these twenty-six clergymen devoted themselves to missionary work exclusively; but the majority of them were appointed to mixed stations and did pastoral work among Europeans and Eurasians as well as evangelistic work among the natives of the country.

[1] Letter, Jan. 14, 1854, Eccl.; Desp. April 4, 1855, Eccl.

The consequence of this increase of clerical power was the increase of Church buildings. The Additional Clergy Society appointed the Rev. W. Davies to Cuddapah, and a Church soon followed. The Colonial Church Society appointed the Rev. Dr. Sayers to officiate in Madras, and the Rev. R. Murphy in Bolarum with a similar result. A Chaplain was appointed to the Ganjam District, and a Church soon followed at Berhampore. The increase of Chaplains produced similar results at other places where the Company's Civil Servants and troops were stationed.

Some small chapels have been omitted in the chapters relating the history of Church building for the reason that so little is known about them. There was a small building at Honore, or Hanawar, which is on the west coast in the North Canara District. It was formerly a place of some importance, being a port, a Civil station with a Court House, and having a detachment of Madras Infantry.[1] In the year 1851, Mr. F. Lascelles of the Madras Civil Service built a small chapel principally at his own expense, but partly with the help of subscriptions from other officers in the station. In the official return of Churches made in 1852 it was stated to be 'not yet complete,' and the cost 'yet unknown.' Mr. Lascelles was succeeded in 1856 by Mr. W. M. Molle, who carried on the traditions and conducted the Sunday services till 1862, when the District Court was closed and the Judges removed for work elsewhere. The troops had been removed in 1857. What became of the chapel is not known. Honore itself, which is now in the Presidency and Diocese of Bombay, is a place of such insignificance that it is not even mentioned in the official *Gazetteer*. The dimensions of the building given in the official return are so peculiar—$57 \times 50 \times 14\frac{1}{2}$ feet—that they are probably incorrect. The existence of the building is an example of the determination of a small British community in an up-country station to have a place of Christian worship; also of the generosity of the Company's Civilians in the old days; but it is also an example of the changes that take place in India, changes which upset calculations as to future requirements.

There were several stations in the Mysore State, where

[1] *Bishop Spencer's Journal*, 1843–4, 100–130.

chapels were built by small European communities for the joint use of themselves and a native congregation. Very little is known about them beyond what is written in the record books of St. Mark's, Bangalore. There was one at Shemoga, which was the head station of a number of District European and Eurasian officials, whose places in the present day have been taken by native revenue and judicial officers. It was built in 1844 ; but it does not appear to have been in use in 1873, when Bishop Gell visited the station ;[1] for on that occasion services were held ' in the usual room in Government House,' where the Commissioner held services every Sunday. A portion of the original subscription list has been preserved in the pages of the *Madras Christian Intelligencer*. From this it is known that Mr. W. Stokes gave Rs.200, Mr. A. N. Magrath Rs.30, Capt. Le Hardy Rs.100, Mr. J. L. Ranking Rs.60, Mr. F. Cunningham Rs.60, Major W. G. White Rs.50, Lieut. C. Turner Rs.20 ; and that among other subscribers were Messrs. Miller, Van Ingen, Wilkins, and Morris. W. Miller was the S.P.G. Catechist and Reader of divine service in the absence of the visiting Chaplain.[2] Such efforts as these were more general than is now known. They who made them hardly considered them worthy of record ; but as they tell us something of the social and religious life of the European officials of the period, it is a matter of regret that we do not know more about them.

Hitherto mention has only been made of the Churches and Chapels which were built by the Company's Government alone, or by the European residents alone, or by the Government and residents jointly, for the use of Europeans, or for the joint use of European and native Churchmen. It must be added, because it is greatly to their credit, that the European servants of the Company helped to build most of the mission Churches in the south of India belonging to the S.P.G. and the C.M.S. The native Christians were poor and unable to do this work by themselves. They gave what they could ; but the bulk of the expense was found by the Europeans of the Presidency. The

[1] *Madras Mail*, Nov. 1873.

[2] Mr. W. Miller was on his way to Tinnevelly in Aug. 1845, to meet Bishop Spencer as a candidate for ordination, when he died of cholera and was buried at Trichinopoly. This was a great blow to the Christian community at Shemoga. See *Bishop Spencer's Journal*, 1845, pp. 27, 28.

S.P.C.K. was the one Society at home which could be relied upon to help. In some of the older stations, Bangalore, Bellary, and Secunderabad, the missions of the Church were originated and managed by the Chaplain of the station, who also raised the money for maintenance and Church building. As time went on the work grew and got beyond them, and was handed over to one or other of the missionary Societies. After that it was usual for the missionaries in charge to make their own appeals.

The story of the building of St. John the Baptist, Madras, is instructive. The Rev. H. Cotterill[1] was Chaplain of Vepery between 1836 and 1845. In the year 1839 a native clergyman, the Rev. C. Aroolappen, was ordained by Bishop Spencer, and set to work in the Vepery parish under the Chaplain. Cotterill's idea was to build a chapel in the Vepery parish for native Christians and to relieve the pressure upon the space at St. Matthias. The Bishop wrote to the S.P.C.K. in 1840 and asked for a grant. He said, ' the Church of St. John the Baptist will be a very pretty building ; and as I have already observed, the first Church erected at Madras for the sole use of a native congregation.' The S.P.C.K. gave fifty pounds towards the cost of it. Mr. Cotterill raised in addition five thousand rupees. The building was completed in 1841 under the general supervision of Mr. Aroolappen, and was licensed for all ecclesiastical purposes in June, 1842. When Cotterill retired in 1845, Aroolappen was taken into the service of the S.P.G. ; and continued to work at the new chapel of St. John under the Bishop until 1851, when he became assistant secretary of the S.P.C.K. This appointment was followed by his disconnection with the S.P.G., but he continued to officiate at St. John's until his death in 1859. Bishop Dealtry in his Charge in 1856 spoke of him as Incumbent of St. John's at that time.

The Church was included in the official return of 1852. The dimensions were given as 64 × 30 feet ; there were ' no sittings, but capable of accommodating 300 natives.' It was said to have been built by the Rev. C. Aroolappen ; —that it belonged to the Church of England ;—that it was intended for the use of natives ;—and that the sum to pay the cost had been ' principally collected by the Rev. H. Cotterill.'

[1] Afterwards Bishop of Grahamstown and then of Edinburgh.

Although the Church has the name of St. John the Baptist it has neither been dedicated to God in his honour, nor consecrated and set apart from common use. It was not conveyed to the Bishop in trust; nor to the S.P.G. when they were given the use of it in 1845. As far as ownership was concerned it was in a dangerous position until it was definitely made the property of the S.P.G. in 1860. In that year it was claimed as the private property of the Rev. C. Aroolappen's son, into whose hands it was said to have passed on the death of his father.[1] Without reference to Bishop Spencer or to the Rev. H. Cotterill, both of whom were living in England, the claim was apparently allowed, and the Church was purchased by the S.P.G. The incident shows how dangerous it is to build a Church and leave it unconveyed to trustees by means of dedication and consecration.[2]

Some account has been given already [3] of the Fort Chapel at Bangalore. When the European troops were moved into the cantonment, the chapel was used as a military store, and the services for the men of the Ordnance Department who were left in the Fort were held in the schoolroom. At the time of the Mutiny the Fort was again occupied by a detachment of European Infantry and a Battery of Artillery; and the old chapel was again furnished as a place of worship for Church of England soldiers.[4] The Rev. Philip Webber, who was employed by the Colonial Church Society, was stationed in the Fort from 1858 to 1875. After that the Chapel was served by the Rev. Dr. Pope, Warden of the Bishop Cotton Schools, and by various subsequent incumbents of All Saints' Church, Bangalore.

Locally the Church was cared for during a long period of over thirty years commencing about 1880 by a pensioned Eurasian resident, Mr. J. W. Hardy, who, as gazetted Lay Trustee, and as a faithful Churchman, carried on the services in the absence of the Incumbent, kept the accounts, relieved the poor, and took a cordial interest in the education of the Eurasian children and the religious well-being of their parents.

[1] *Quarterly Report of the S.P.G.*, published at Madras, 1904 and 1912.

[2] *The Church in Madras*, vol. ii. 63–7.

[3] *The Church in Madras*, vol. ii. 68.

[4] Appendix ii.

As far back as the year 1855 inquiries were made as to the suitability of corrugated iron Churches in India. It was thought that the difficulty of the heat could be got over by means of a double roof; and that the sides could be made to open almost entirely, so as to admit a free current of air. When Bishop Dealtry and the residents at Ootacamund were agitating for a second Church, and the principal difficulty in the way of it seemed to be the expense, the Bishop asked the Government to obtain information from London about the cost and suitability of an iron Church. The Court of Directors sent out the plans from a manufacturer, but ordered the Government to take the opinion of the Engineers before adopting them.[1] The Chief Engineer gave his opinion that iron was not equal in durability as a material to bricks and mortar, either on the plains of India or on the hills.[2]

The Directors, however, decided to make the experiment at Rangoon; and this they did at the beginning of the year 1857. As to the new Church at Ootacamund they counselled delay in order to have time to decide if the experiment would prove successful or otherwise. They mentioned that the Rangoon Church cost Rs.28,000 and accommodated 900 persons; and that if there was no drawback to the scheme, a similar building to accommodate 500 persons might suffice at Ootacamund.[3]

Nothing more has been found in the records about iron Churches, and no more were built. It is presumed, therefore, that the official report on the suitability of the experiment at Rangoon was unfavourable. The Rev. Dr. Marks of Burmah wrote fifty years after, that the Church was still in use, that it was a very hot building when the sun shone, and a very noisy one when the rain fell; that successive Chaplains had done their best to give it an ecclesiastical appearance within; that in this effort they had succeeded; but that all their attempts to make the outside of the building look different from an ordinary goods shed of a railway station had failed.

The heat and the noise were sufficient by themselves to prevent the experiment from being repeated elsewhere. As to

[1] Desp. Dec. 12, 1855, Eccl.
[2] G.O. March 11, 1856, 8, 9, and July 8, 1856, 10, 11, Eccl.
[3] Desp. July 22, 1857, 3, Eccl.

the design, involving as it did the want of verandahs, ventilation, and elegance of outward form, those difficulties could have been got over by a skilful architect; but there was no disposition on the part of any one to make the attempt. A makeshift of corrugated iron was not what was wanted.

During the episcopate of Bishop Dealtry the Madras Diocesan Committee of the S.P.G., of which he was *ex officio* President, sold three [1] of their Churches to the Government and attempted to sell a fourth.[2] They also made an arrangement with two American missionary dissenting bodies whereby they dispossessed themselves of evangelistic responsibility in the stations of Madura, Dindigul, Kodaikanal, Vellore, and a portion of Ramnad. They acted without the knowledge of the Society at home, who repudiated their action as soon as they heard of it, which was about twenty years after it took place. There were some Churchmen in Madras who were shocked at the idea of traffic in consecrated buildings, and they made a solemn protest and objection to the Madras Government in the year 1848. The legal question involved was referred by the Court of Directors to the ecclesiastical lawyers; and it was made plain that the sale was not a sale in the ordinary sense of the term, but only a purchase of such rights in the Church as could be legally made a subject of transfer.[3] The property remained in trust for its original purpose, which purpose the new trustees were bound to accept. This decision was satisfactory to the objectors, who were assured that the Government had taken over the properties subject to the trust condition that they 'should continue for ever separated, dedicated and consecrated for the celebration of divine service according to the use of the Church of England.'

This chapter may be appropriately brought to a close by a quotation from a sermon by Bishop Spencer on the occasion [4] of the consecration of St. Thomas' Church, Quilon, on St. Thomas' Day, 1840. He said:

'It is to secure our countrymen, the members of the Church

[1] Palamcottah, Vepery, Chittoor.
[2] St. Thomas, Mylapore.
[3] Desp. July 16, 1851, 39, Eccl. See also *The Church in Madras*, vol. i. 578.
[4] *Bishop Spencer's Journal*, 1840–1, Rivingtons, 1842, p. 88.

of England, in this land of their present duties and their present home, spiritual immunities,[1] comforts and consolations, similar to those enjoyed in the land of our fathers, that the Indian Bishops are most anxious to erect Churches wherever there is a promising prospect of obtaining a congregation, and they feel it their bounden duty to consecrate them, whenever the legal preliminaries necessary for the security of the property to God's service can be satisfactorily adjusted.'

Bishop Spencer consecrated twenty-one Churches and Bishop Dealtry fifteen between 1837 and 1861. Many others, principally mission chapels, were during the same period either dedicated or opened with prayer, and licensed for all ecclesiastical purposes.

[1] He meant privileges.

CHAPTER III

ST. LUKE'S, CHITTOOR

Note on the date of building. Local history. Early missionary effort. Joseph Dacre. A resident Chaplain. Dacre's will. R. Jennings. Completion of the Chapel, 1831. J. Bilderbeck. First official record of the Chapel, 1837. Assignment to the S.P.G. The missionaries in charge. Consecration. Sale of mission buildings. Sale or transfer of the Church to the Government. Limitation of rights. Counsel's opinion. W. S. Whiteside and his work. Internal appearance of the Church.

Note.—When collecting material for Vol. II. the date of the building of the Church was thought to be the period of the episcopate of Bishop Corrie, the first official mention of it being in 1837. A reference to the annual reports of the London Missionary Society, preserved at their head office in London, showed that this notion was a mistaken one; for a record of the completion of the building was found in the report dated 1832. This discovery was made after the publication of Vol. II. If it had been made before, this account of the building of St. Luke's, Chittoor, would have been included in that volume. The finding of the record shows that no Church or Chapel for Europeans was built during the short episcopate of Bishop Corrie.

St. Luke's, Chittoor.—Chittoor is about twenty miles due north of Vellore in the North Arcot District. It is in the centre of the locality where so much fighting went on in the days of Hyder Ali and Tippoo Sultan, the rulers of Mysore; for the district contains the important military centres which command the passes leading from the plains to the Mysore plateau. The station is about one thousand feet above the level of the sea; consequently the temperature is lower than that in

the surrounding plains; and for this reason it was chosen as the chief civil station of the District at the beginning of the nineteenth century. It was considered advisable to have a small military force at Chittoor for some years after the fall of Seringapatam; this added to the importance of the station as a centre, and created the demand for the occasional visits of a Chaplain.

There are several local traditions about the early days of mission work in Chittoor. These were gathered together by the Rev. T. Sagaium, the native clergyman in charge in 1881, and printed in the report of the Madras Diocesan Committee of the S.P.G. for that year. It is said that the S.P.C.K. commenced a mission at Chittoor in 1782. Nothing, however, has been found in the S.P.C.K. annual reports about this venture. At that time the Vepery missionaries had a promising mission at Vellore and visited it annually.[1] These visits continued till the death of Gericke in 1803. In reporting them no mention is made of Chittoor. When it is remembered that the whole district was the scene of perpetual conflict and warfare until the power of Mysore was crushed, it does not seem likely that any mission work could have been commenced in Chittoor before that event took place. To carry on mission work at Vellore was safe, because the fort was garrisoned with the Company's troops. At Chittoor the Company had no garrison.

In 1810 a young Civilian named Joseph Dacre was gazetted to the station as Register of the Provincial Court of Appeal. He remained in the station till 1828, when he died. He was promoted during that time to be judge of the District Court, and in 1820 to be judge of the Provincial Court of Appeal itself. He was a deeply religious man, and so much impressed with the necessity of propagating the gospel that he employed two catechists to do the work locally under his own superintendence. It was probably through his influence that a Chaplain, the Rev. H. Harper, was appointed to officiate at Chittoor in 1817. Harper, who became Archdeacon in 1836, remained at Chittoor for three years; at the end of which time his services were found to be more urgently required

[1] *The Church in Madras*, vol. i. 619-28.

ST. LUKE'S, CHITTOOR.

ST. LUKE'S, CHITTOOR.

elsewhere. There is no record about his official duties; but as there were a few Europeans at Vellore, and no European to minister to them, it is probable that one of his duties was to visit that station.

Archdeacon Vaughan used his influence to have the S.P.C.K. missionary, the Rev. L. P. Haubroe, appointed to Vellore in 1822, and the Rev. E. A. G. Falcke in 1824. It can hardly be doubted that Mr. Dacre made use of these men in the promotion of his missionary purposes. When Elijah Hoole, the Wesleyan preacher, visited Chittoor in 1824,[1] Dacre welcomed him. Hoole only stayed ten days; but he made himself very useful. There was no Church in the station then; for Hoole relates that he officiated in the Court House.

The visit of Elijah Hoole made it evident to Mr. Dacre that it was possible to get the services of an English evangelist like Hoole himself by making application to the right quarter. He therefore applied to the secretary of the London Missionary Society in Madras, and asked for the services of one of their agents. In the early part of 1826 they sent one to report on the possibilities of the station. At Chittoor he preached to the European and native congregations, and administered the Lord's supper to seventy persons. He found two large schools for native boys and girls; these were supported by the European officials, 'who propose to erect [2] at their sole expense a chapel for the missionary.' The Society in London welcomed the new opportunity, and appointed Robert Jennings to superintend the work. He arrived at Chittoor with his wife in August, 1827.

Mr. Jennings made a good impression on the European residents at once, and especially upon Mr. Dacre, and they decided to try and keep him by building him a bungalow and a chapel and more school houses if he required them.

No doubt Mr. Dacre was at the bottom of these plans. But he did not see the completion of them. He died in February, 1828. In his will he mentioned his wife and two children. He did not refer to any property in India except an organ, of which he gave the refusal to his friend, George

[1] *The Church in Madras*, vol. ii. 212.
[2] Report of the L.M.S. for 1826, dated 1827.

Casamajor, of the Madras Civil Service. He was the owner of the Kirklerton Hall estate in the county of Cumberland, and a patron of several livings. Local tradition at Chittoor reveres his memory, and says that he built the schools and laid out the cemetery. This is partly true. When it adds that he built the Church, it attributes to him more than his due. Local tradition asserts also that he was an 'Independent,' and on one occasion prevented the Rev. H. Harper from ministering to the native congregation.[1] Such a thing could not have happened.

By the time Mr. Dacre died Robert Jennings and his wife had been supplied with a temporary abode; the chapel was not finished, but it had been commenced; some new school houses had been provided.[2] Mrs. Dacre, the widow, remained for a time a resident at Chittoor, and was helpful to the mission in various ways.[3]

Robert Jennings, who ministered acceptably to the Europeans and natives alike, died in June, 1831, and his widow returned to England. Just before his death he had the satisfaction of seeing[4] the completion of the Mission House and the Chapel. This was 'accomplished by the liberality of several members of the European society of Chittoor, and especially of Mr. G. J. Waters,[5] a distinguished benefactor of the missionary cause,' who gave the piece of land on which the Mission House was built.

In 1832 Mr. J. Bilderbeck was sent by the Madras District Committee of the London Missionary Society to Chittoor. He had married Miss Dunhill, of a family well known in Madras, who knew the Tamil language as well as her husband. She was welcomed by the Society in London as an invaluable helper;[6] and on arrival at Chittoor she took charge of the girls' schools.

For some reason Bilderbeck was not popular with the

[1] See Pascoe's *Two Hundred Years*, p. 526; and the Report of the Madras Diocesan Committee, 1881.

[2] Report of the L.M.S. for 1827, dated 1828.

[3] Report of the L.M.S. for 1828, dated 1829.

[4] Report of the L.M.S. for 1831, dated 1832.

[5] He succeeded Joseph Dacre as Provincial Judge.

[6] Report of the L.M.S. for 1833 dated 1834.

Europeans like his predecessor. He appears to have dropped the English service soon after his arrival; they requested him to continue it in 1834,[1] and he did so, but he never recovered their generous support of his work which he lost by his ill-advised action. He was not content to work only in Chittoor; he itinerated in Vellore, Arnee, Pulmanair, and Wallajahbad, where missionary activities were being carried on by another Society. Finally, he established his headquarters at Wallajahbad; and the work at Chittoor, which had been painfully built up with the co-operation of the European official residents, languished. In 1841 he resigned his connection with the L.M.S., and was accepted by the S.P.G.; and the London Mission at Chittoor came to an end.

The first official reference to the Church is in a letter which was copied into the Vellore correspondence book in 1837, in which it is stated that a grant was made to the Chaplain of Vellore, as visiting Chaplain of Chittoor, of a large Bible and two Prayer Books for the Church at that station. These were apparently given by the Government through Archdeacon Harper, who knew the station and its needs. This grant would seem to show that the Church was not the private property of any mission society, and that the visiting Chaplain had the right of access to it.

In 1842 John Bilderbeck was ordained deacon by Bishop Spencer; and in 1843 he was ordained priest and placed in charge of the Chittoor mission. The Bishop was ready to purchase the chapel, the bungalow, and the school buildings; and he wrote home to the S.P.G. advising them to do so. The S.P.G. agreed[2] to authorize him to draw on the Society for Rs.5000 for the purpose. The purchase was not carried out; and the probable reason of this was that the buildings were not legally the property of the London Missionary Society. In the Chaplain's Record book at Vellore, there is a note dated October, 1842, to the effect that the Church at Chittoor belonged to the S.P.G. This note does not settle the question. In 1843 Mr. Bilderbeck wrote to Bishop Spencer and informed him that the London Missionary Society had in a letter assigned

[1] Report of the L.M.S. for 1834, dated 1835.

[2] *S.P.G. Journal*, May 20, 1842.

the buildings to him, and that he had assigned them to the S.P.G. by means of an endorsement on the letter. That, however, was not a legal transfer; but it was the only title the S.P.G. had to them.

Acting on this information, and with the consent and approbation of the European residents, Bishop Spencer consecrated the Church on October 16, 1844, dedicating it to the memory and honour of St. Luke, whose festival was so near at hand. This consecration destroyed all private rights in it; and the Church became by the common consent of all concerned—the Bishop, the European residents, and the mission societies—the trust property of the Society for the Propagation of the Gospel.

From 1843 to 1855 the Society's agents carried on the mission and ministered to the European residents. Their names were:—

J. Bilderbeck [1]	1843–45
E. Kohl	1845
S. A. Godfrey	1845–46
S. W. Coultrup	1846–50
A. R. C. Nailer	1853–55

They were not able to make much progress. The Vellore mission was equally at a standstill. This want of success occurred at an unfortunate time. The Society was not being supported either at home or in the diocese as liberally in the fifth decade of the century as it had been in the fourth. Consequently, the Madras Diocesan Committee were in financial difficulties. They proposed to sell the buildings of the two mission stations to an American-Dutch Calvinistic body, who were ready to purchase them; and Bishop Dealtry consented. The committee had already sold their buildings in the Madura mission, including those at Dindigul and Kodaikanal, to another American Society, with the consent of Bishop Dealtry. It was a wrong proceeding, if not a breach of trust, which the Society at home knew nothing about till the sale was accomplished.[2]

[1] He joined the C.M.S. in 1846.

[2] The whole story is accurately told by Pascoe in his *Two Hundred Years*, pp. 526–27.

As for the consecrated Church of St. Luke, they could not sell it to the American Society without bringing to an end the purpose for which it was solemnly and legally set apart. The European residents also had something to say on that question, and probably said it. And so the Church and its yard and its out-houses remained the trust property of the S.P.G. a little longer.

Two years elapsed after the withdrawal of the S.P.G. from Chittoor before the residents took any action. They had had time to think over what the sale of a mission and its property meant; and they agreed to ask the Government to take over the Church in trust in the same way that they had taken over St. Matthias, Vepery, in the year 1856.

The actual sale of a consecrated building is impossible in law. The question was referred to the ecclesiastical lawyers by the Board of Directors in the year 1849, and they wrote to Madras a letter based on the opinion given.[1] They said :—

'It is sufficient to observe that the Society could of course only transfer, and the Government could only purchase such a right in the Church as could legally be made a subject of transfer. Your Government having obtained possession of the Church after consecration must be held to have taken it subject to the condition that "it shall continue ever separated, dedicated and consecrated for the celebration of divine service according to the Church of England," exercising all the rights which with this limitation appertain to ownership.'

On receiving the application from the residents the Government ordered the building to be valued, and made inquiry about the use to which it was put. They found out that it was used exclusively by the Chaplain of Vellore for the benefit of the English congregation; that in his absence Divine service was read by the senior Civilian; and that the buildings were valued at Rs.1142. They, therefore, wrote to the Madras Diocesan Committee of the S.P.G., and offered them Rs.1142 for the Church and its out-buildings.[2] The committee agreed

[1] Desp. July 16, 1851, 39, Eccl. The deed of conveyance was signed by the Parent Society, S.P.G., in 1856. See Desp. May 13, 1856, Eccl., and *The Church in Madras*, vol. i. 577–78.

[2] Consultations, Mar. 24, 1857, 12, 13.

to accept the offer. The Company's Solicitor was then directed to draw up a deed of transfer; and orders were issued for repairs and for the completion of the furnishing of the Church.[1]

The Solicitor reported in September that the S.P.G. had no evidence of title [2] except possession since 1843—

'and the statement contained in the Rev. J. Bilderbeck's letter to the Lord Bishop of the 29th of May of that year, showing that an assignment of the premises in question was executed by Mr. Bilderbeck of the Gospel Society, and that this assignment was endorsed upon the assignment from the London Mission Society to Mr. Bilderbeck under which he held.'

He recommended the purchase of the building, on the Parent Society executing an assignment on the terms he proposed.

The Government proposed to the Directors [3] to do what the Solicitor suggested in spite of the defective title. They added that on the receipt of the proposed assignment from the Solicitor they would forward it to the Directors for execution by the S.P.G.

Then there was a delay of over two years. Vincent Shortland was Archdeacon and A. R. Symonds was the secretary of the Madras Diocesan Committee of the S.P.G. Both men had previously called in question the propriety of transferring the trust ownership of a consecrated building in return for a money consideration; and had been instrumental in getting the best legal opinion in England on the subject. In the case of St. Matthias', Vepery they were satisfied with the opinion that the transaction must not be regarded as a sale in the ordinary meaning of the term; and content with the statement that the trust would continue, with all its limitations and obligations, in spite of the change from one set of trustees to another. They did not want any more transactions of the same kind. However, they gave way; the assignment was sent from Madras to London;[4] executed and returned;[5] and the Chittoor Church became the trust property of the Government.

[1] Consultations, June 2, 1857, 21, 22.
[2] Consultations, Sept. 15, 1857, 1. 2.
[3] Letter, Dec. 15, 1857, 41–44, Eccl.
[4] Letter, Feb. 24, 1860, 2, Eccl.
[5] Desp. Aug. 31, 1860, No. 12, Eccl.

While the discussion was going on, the Church suffered considerable damage in a severe storm; [1] the Government effected the repairs. And in anticipation of the result of the discussion the Government sanctioned the employment of a Church Keeper and a Sexton.[2]

Between 1840 and 1855 the visits of Chaplains had been irregular and occasional. After 1855 they were prescribed. The Rev. William Nagle, who was Chaplain of Vellore from 1853 to 1858, saw the sale of the S.P.G. mission property at Vellore and Chittoor, and the transfer of the Church at Chittoor to the Government. No doubt he had something to say about the re-furnishing of the building, which, according to the Consultations of June 2, 1857, were necessary. The Chief Magistrate at the same period was Mr. C. Whittingham; and the Judge was Mr. T. J. P. Harris.

Twenty years later a Madras Civilian, Mr. W. S. Whiteside, was gazetted to Chittoor as Chief Revenue Officer and Magistrate. He was also, being a communicant, gazetted to the office of Lay Trustee of the Church. His unofficial hobby was wood carving, and he employed several first-class native workmen to carry out his beautiful designs. He directed most of his energies to the furniture and adornment of the Church, and the consequence is that St. Luke's is one of the best, if not the best, furnished Church in the diocese. The Chaplain of Vellore wrote in 1901 that the Church was handsomely appointed; that more money had been spent over it privately than any Church in the district; that the lectern and the font were striking works of art both in design and execution. The Chief Magistrate wrote in the same year that the pulpit and the pews were no less beautiful than the lectern and the font; that after much anxious thought Mr. W. S. Whiteside had adorned the Church most artistically at his own expense, and had had all the carving done under his own supervision.[3] 'There was nothing left for us to do, except the supply of a new bell, which we purchased from Church Funds last year.'

[1] Consultations, July 7, 1857, 5, 7.

[2] Consultations, Sept. 15 and Oct. 6, 1857, 1, 2. See, also, G.O. Mar. 20, 1857, No. 135; May 30, 1857, No. 241; July 3, 1857, No. 274; Oct. 15, 1860, No. 290.

[3] The example was contagious. See vol. ii. 128.

The Church is planned in an unusual way: the entrance at the west door leads into a vestry; the congregation enter the building by the north and south doors.

The oldest monument in the cemetery is dated 1816. There were deaths among the Europeans before that date, but there was no cemetery in which to lay their remains. The infant child of Benjamin Branfell Skinner, M.C.S., who died in 1811, lies in the Hospital Compound in the old fort. In the cemetery [1] are buried several Civil Servants of the East India Company and the wives and children of others. Among them occur the names of Mr. G. J. Waters and Mr. Joseph Dacre, both of whom were active friends of missionary endeavour. Here also lies Robert Jennings, the earnest missionary of the London Society, who did at Chittoor what Cran and Desgranges did at Vizagapatam at an earlier period, and won the confidence and esteem of the English officials. They erected a monument to his memory and inscribed these words on it: 'His piety, worth and talents need no memorial to immediate survivors; but the coming age may regard with interest the graves of the earlier evangelists in this at present heathen land.' Here also lies Captain John Stedman Cotton, one of the sons of John Cotton of the Madras Civil Service, who was afterwards Chairman of the Court of Directors. He was a great sportsman, and published in 1841 the well-known *Tale of a Tiger*.

[1] J. J. Cotton's *Monumental Inscriptions*.

CHAPTER IV

BISHOP SPENCER AND HIS EPISCOPATE. 1838 TO 1847

Birth. Education. Arrival at Madras. Increase of Clergy. Ordinations. Consecrations of Churches and Burial grounds. Visitation of Cochin, Travancore, and Tinnevelly. His impressions. Opinion of Caste. Ill-health. Visitation of West Coast, Aurangabad, and Jaulnah. Visitation of Madura and Tinnevelly. His deep appreciation of the work. Charge at Palamcottah. Views on ceremonial. Observance of All Saints' Day. Missionary problems. Work among Europeans. Public Baptisms. Lay Services. Hospital ministrations by Chaplains. The Bishop and the European schools. Lay Trustees. Marriages by laymen. The position of the Chaplains. Contentions. Retirement. Death. Memorial at Buxton.

George John Trevor Spencer was born in Curzon Street, Mayfair, in 1799. He was the younger son of William Robert Spencer, Esquire, who was the son of Lord Charles Spencer, who was the son of the third Duke of Marlborough. His elder brother, Aubrey Spencer, was Bishop of Jamaica. He was educated at Charterhouse, where he gained classical prizes, and at University College, Oxford, whence he graduated B.A. in 1822. He was incumbent of Buxton from 1824 to 1829, and Rector of a small country parish in Essex, Leaden Roding, from 1829 to 1837 when he was designated to the Bishopric of Madras. In the latter year he proceeded to the M.A. degree of his University and was created D.D. In 1823 he married Harriet Theodora, daughter of Sir Benjamin Hobhouse, Bart., and sister of Lord Broughton, who was President of the Board of Control. It was through Lord Broughton's influence that he was nominated to the Bishopric.

Bishop Spencer arrived at Madras in November, 1838, and was enthroned at the Cathedral Church on the following day. His predecessor had taken in hand the difficult problem of the

increase of missionary clergymen in the diocese. The difficulty was the employment of Englishmen. All the authorities, including the Company itself, wanted Englishmen; but they were difficult to get at the remuneration offered. Archdeacon Robinson and Bishop Corrie had partly solved the problem by the employment of country-born Europeans, some of whom were of pure European descent, and some of the half-blood. In order to fit them for their office they were sent to Bishop's College, Calcutta, which was founded by Bishop Middleton for the purpose. By the time Bishop Corrie began his rule some of these young men were ready for ordination.

Bishop Spencer pursued the policy gladly. On his arrival there were forty-six clergymen in the diocese, of whom twenty-three were in the service of the Company. Within six months of his arrival he held three ordination services, one at the Cathedral, one at St. John's, Trichinopoly, and one at St. Stephen's, Ootacamund. During the nine years of his episcopate he held twenty-three such services and ordained thirty-four persons to the diaconate. Of these eight were specially educated at Bishop's College, Calcutta; four were experienced agents of the Wesleyan Missionary Society; five were equally experienced agents of the London Missionary Society; and seven were native catechists employed by one or other of the Church Societies. The rest were connected with the Archdeaconry of Colombo, which formed part of the Madras diocese. When the Metropolitan, Bishop Wilson of Calcutta, held a Visitation at Madras in February, 1849, a year after the departure of Bishop Spencer, the number of clergy in the South of India was found to be seventy-nine.

It is possible that some of the young men who were ordained could not have passed the tests laid down by the Bishops in England; but they had certain qualifications for the work to be done, which men imported from England had not, and which could only be acquired after several years' study. They knew Tamil. As for the rest he subjected them to special training and the influence of seminary life, and transmitted to them the special gifts of the diaconate and the priesthood by the laying on of hands with prayer. It must be admitted that all who

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were ordained did not come up to the expectation formed of them. On the other hand, among them were T. C. Simpson, V. D. Coombes, E. J. Jones, G. Heyne, and W. Hickey, who were all students at Bishop's College; and among those gained over from independent missionary bodies were Robert Carver, J. K. Best, G. U. Pope, and Robert Caldwell.

Bishop Spencer was convinced that although the foundations of the Church in India might be laid by foreigners, the building up of it could only be effected by a native ministry. It fell to the lot of Bishop Corrie to ordain the first native clergyman in the Madras diocese. Bishop Spencer followed his lead. In 1839 he ordained Aroolappen; in 1840, Abishaganatham; in 1842, Paranjody; and in 1847 there were three native clergymen among the deacons ordained at the Cathedral.

The Bishop adopted the wise, but then unusual, plan of having the ordinations at a number of different centres, in order that people might have the opportunity of becoming familiar with the service. There were nine ordinations at the Cathedral; five at St. Stephen's, Ootacamund; two at Holy Trinity, Palamcottah; and one each at St. John's, Trichinopoly; Christ Church, Trichinopoly; St. Mary's, Masulipatam; Holy Trinity, Cottayam; St. John's, Cannanore; St. George's, Jaulnah; and St. Peter's, Tanjore.

Another problem which the Bishop had to face was the number of unconsecrated Churches in the diocese. Some belonged to the Government; some to the Missionary Societies; and some had no owners, though they were generally regarded as the property of the Station, like the Assembly Rooms and the racquet courts. As long as they remained unconsecrated they could be used for any purpose whatever. When once they were lawfully set aside from all profane and common use, and put into trust for the definite religious purpose of Church worship, private ownership was destroyed and irregular use made impossible.

Of the twenty-one Churches consecrated by Bishop Spencer eleven were for European use, four for mission use, and six for the joint use of Europeans and native Christians. Of the eleven buildings for Europeans nine belonged to Government, one to the S.P.G., and one was the property of the Station.

Government buildings.

St. Thomas, Quilon
Holy Trinity, Bellary
St. John B., Secunderabad
St. Mary, Masulipatam
St. John, Masulipatam
St. Paul, Mangalore
St. George, Jaulnah
St. Mary, Arcot
St. John, Vizagapatam

S.P.G. building: St. Thomas, Mylapore.
Station property: St. Paul, Waltair.

The four Mission Churches mentioned belonged to the S.P.G.

St. Paul, Bangalore
St. Paul, Poonamallee
St. Stephen, Vullaveram
St. Paul, Canendagudi.

The six Churches for joint use also belonged to the S.P.G.

St. Luke, Chittoor
Christ Church, Cuddalore
St. Peter, Tanjore
Christ Church, Tanjore
Christ Church, Trichinopoly
St. Matthias, Vepery.

The Bishop also licensed one mission chapel and two other chapels for joint use. It is not known why he did not consecrate them. Of these the chapel known as St. John's, Egmore, still belonged to the building committee or their representatives; St. Peter's, Negapatam [1] belonged to the S.P.G.; and Zion Church, Tranquebar, belonged to the Government.

Neither the Government nor the S.P.G. made any difficulty about consecration. They gave their permission without any reservation. Neither the one nor the other ever intended to hold the buildings except in trust for their sacred purposes. The C.M.S. misunderstood the meaning and essence and scope of consecration; and they refused to have any of their buildings solemnly set aside for religious use only. Their belief was that the act of consecration would take the property out of their hands and transfer it to "the Church of England." The fear was groundless.

The consecrations of Bishop Spencer had a religious character in the recitation of psalms and the offering up of prayers; but the legal character of the act had the greater

[1] Now consecrated.

prominence. There was no blessing of the material fabric or furniture; no celebration of the Holy Eucharist. The principal acts were the reception of the petition to consecrate; the publication of the consent of the builders; the pronunciation of the sentence of consecration; the signing of the deed of consecration upon the altar; and the order for the registration of it. Bishop Spencer only followed the custom which held in England. He did not do anything less than his episcopal brethren at home. It was many years before the definitely religious character of the consecration service triumphed over the mere legal character and took its place in this most solemn rite.

St. Paul's, Bangalore, was consecrated 'for the performance of divine service in the native languages according to the rubric of the Church of England.' St. Matthias, Vepery, was consecrated with an acknowledgment of the right of the Portuguese [1] and native congregations to have religious services performed in the Church in the Portuguese and native languages, reserving to the English [2] congregation a similar right, and providing that such services should be arranged so as not to interfere with one another.

Bishop Spencer consecrated a burial ground at all places where he consecrated a Church, and at some places where there was no Church. It is hardly necessary to say that this was done at the request of the local residents and with the consent of the Government, which allotted the sites. There was a time when there was no consecrated Church or burial ground outside Madras; when they who died away from the Presidency town were buried as reverently as possible by the roadside or in their own compounds. But the ideal was never lost sight of nor the poetry of the Churchyard forgotten; and as soon as a Bishop was available, many a God's Acre was blessed and set apart to receive the mortal remains of Great Britain's sons and daughters. Bishop Spencer's activity in confirming, ordaining, and consecrating won for him the gratitude of all classes of Church people. By these things he is chiefly remembered in the South of India.

[1] The Eurasians, whose house language at that time was the old Portuguese patois of the Coast.

[2] Including the Eurasians, whose house language was English.

Bishop Spencer published in England the journals or diaries kept during his visitation tours of 1840–41, 1843–44, and 1845. The first of these tours was almost entirely a missionary visitation. He passed through the European stations of Coimbatore, Palghaut, Cochin, Quilon, Trevandrum, and Palamcottah. But with the exception of Quilon where he consecrated his first Church, and Trevandrum where he met Colonel Cullen, one of the several Political Residents who were so kind and helpful to the C.M.S. missionaries, he took very little notice of them, but hurried through southwards in order to accomplish certain purposes.

One of these purposes was the visitation of the C.M.S. clergy in Travancore. It had been a subject of doubt and debate whether the Bishop of Madras had a right to exercise spiritual authority in that State, which was outside the Company's territory. The Bishop appealed to the Archbishop of Canterbury to interpret the terms of the Letters Patent creating the Madras See. The Archbishop consulted his legal advisers, and decided that the Bishop of Madras had jurisdiction over the Church of England clergymen in Travancore. His Grace said that clergymen in India were bound to place themselves under episcopal jurisdiction; and that for those in Travancore the Bishop of Madras was the right Bishop. The Bishop wrote to the Travancore missionaries and told them that the doubt was removed by the decision of the Primate, and added that there was no need to trouble about legal technicalities. 'I proposed to visit you as guest, friend, and fellow labourer. I propose now in addition to visit you as your Bishop.' He anticipated opposition; he told them that episcopal licenses would be prepared and offered to each one. He added that they would be a bond of mutual brotherly love and kindness; that they would give them a claim on his advice and protection, and would oblige them to canonical obedience in all things lawful and honest.

Later on the Bishop wrote to the Rev. J. Tucker, of Madras, that the license offered—

'was eagerly accepted in the genuine spirit of faithful clergymen. The reception I have met with has been most gratifying; there is but one spirit among them, a feeling of thankfulness to

the Archbishop for having enabled them to place themselves under episcopal superintendence and protection.'

The *Journal* shows an unfeigned and most sympathetic interest in all that concerned the efforts of the C.M.S. and the London Mission. At Nagercoil, the chief station of the latter Society, the Bishop was delighted with the missionaries, the place and the work. Of the missionaries he said, 'Who would not wish them good speed in this labour of love in the name of our Common Master? I do most cordially.' He was equally pleased, perhaps more, with the work of Bailey, Baker, Peet, Hawksworth, and Chapman of the C.M.S. at Cottayam and other places. But he showed no sympathy with the Syrian Church, which at that time showed little disposition for guidance.

As to the British officials and soldiers in Cochin and Travancore, he seemed to have no message for them. He eulogized the character of Colonel Maclean, the Political Resident at Cochin, 'who always felt that he represented his country in India and always acted upon this feeling.' The consecration sermon at Quilon was a missionary sermon. He spoke of the value of consecrated buildings; the duty of adding to their number, the hope that every place in India would in course of time have its consecrated Church and its native minister. He made no reference to the religious difficulties of Europeans in India, nor to the liberality of the officers who had helped to build and furnish the Church. And so he laid himself open to the charge of a want of sympathy with them which he was very far from feeling.

Then the Bishop passed through the hills to Tinnevelly. He had been astonished and pleased with what he saw of mission work in Travancore; but he was much more pleased and astonished at what he saw in Tinnevelly. He had had no conception either of the extent or the strength of the Christian cause in that district. He had heard of it, but doubted the truth of what he heard. 'I have now,' he wrote, 'not the slightest doubt whatever.' He met all the clergymen of the S.P.G. and the C.M.S.; he was delighted with their work, their temper, and their methods. He held many Confirmation

services, one ordination service, inspected many schools, preached many sermons, and delivered a Charge to the clergy. He was the first Anglican Bishop to visit the Tinnevelly mission field in this way. It was he who, in 1839, divided the Tinnevelly mission into small districts with a European missionary in each. When he made his Visitation in 1840–41 he saw the wisdom of the arrangement.

In his subsequent Charge he dealt with the prospects of missionary success, the need of better training for the Catechists, the necessity of letting people in England know exactly how matters stood, and the want of more English workers. He praised the system of Christian villages like Mudaloor; he rejoiced in the pastoral care of the missionaries for their flocks, and at the happy faces of the converts; and he ventured to state his belief that the time would come when the ministration of the 'Anglo-Indian' Church would be discharged strictly and entirely by its own Bishops, Priests, and Deacons.

During this Visitation there was no occasion to mention the question of caste. Bishop Spencer took the same line as Bishop Corrie. 'If it is a civil or social distinction, I touch it not; if it is a badge of religious or moral superiority, I say, Away with it, down with it, even to the ground.' When he was laying down some broad principles of action in connection with the Diocesan Institution he helped to found at Sullivan's Gardens, for the education and training of catechists and clergy, he said—

'I would not press the miserable question of caste too heavily or too suddenly upon the students. As the Gospel advances, caste must recede before it; for it can no more maintain its hold as a badge of religious superiority in the heart of a real convert to Christianity than darkness can resist light. . . . It is necessary to be as cautious as we are faithful in dealing with it.'

The Tinnevelly missionaries presented an address to the Bishop before he left the district, thanking him for his episcopal visit. They assured him that all their work would be modelled on that of the Apostolic Church of England, and that her doctrine and discipline would be observed.

On the way back to Kotagherry, whence he set out, he

visited the mission stations at Dindigul and Madura, where the S.P.C.K. agents had established a mission more than sixty years before. He found some American Separatists in charge. He visited their schools and praised their work; but he also encouraged the representatives of the older mission to persevere in their pastoral work among the older converts.

One cannot read the Bishop's *Journal* of his tours without noticing how greatly he suffered from the heat, and how often he was overcome by it. Fainting fits are recorded at different places; and more than once it is mentioned that he was unable to carry out the whole of his programme through weakness.

Two years afterwards, that is at the end of 1843, the Bishop carried out a visitation of the civil and military stations on the west coast, and in the north-west corner of the Deccan. In these places there were no missions of the English Church; but the Bishop had the opportunity of seeing the kind of work which was being done by the German Protestant missionaries. These men were much helped by the British civil and military officers, whom they conciliated by conducting the Prayer Book service of the Church on Sundays and reading an English sermon.

During this tour the Bishop visited Palghaut, where there was an English congregation of fifty-seven; Calicut, where the congregation numbered sixty; and Tellecherry, where there was a small congregation of twenty-five. None of these places had Churches. There had been one at Tellecherry in former days, but in 1843 it was ruinous and could not be used. At Cannanore there was a Chaplain and an unconsecrated Church. Here there was a brigade of troops including H.M.'s 25th Regiment and a battery of Artillery. The duty of the Chaplain—the Rev. A. J. Rogers, of whom the Bishop spoke highly—was to visit periodically the smaller stations on the coast; but the Bishop could see that this arrangement was not the best possible.

At Mangalore he consecrated the Church and Churchyard. He described the outside appearance of the Church as something between a theatre and a powder magazine. On this subject he was sometimes bitter, condemning heartily the unecclesiastical style of the Churches designed by the Military Board. Here

also he visited the schools of the German Protestant missionaries, whose work he highly praised; and he wrote in his *Journal* a lament that the East India Company had not taken in hand the missionary problem and strenuously worked it out. He was apparently in favour of all that Wilberforce and Buchanan urged in 1813 against the wiser judgment of Lord Teignmouth and Sir Charles Grant.

Bishop Spencer then travelled north through Honore, where there was a small British community, to the Gersoppa Falls; and thence to the military stations of Dharwar and Belgaum. The entries in his *Journal* during this period show that his constant weakness, due to the heat, affected to some extent his judgment, and made him pessimistic when there was no need for pessimism. He noticed that there were many Roman Catholic Eurasians on the coast. Instead of attributing this to the fact that they were descended from the converts of the Roman Catholic Portuguese, he attributed it to 'the supineness, the deep sleep of the Government respecting the propagation of Christianity in India.' At Dharwar there was a Roman Catholic chapel built by a former Revenue officer; the Bishop wrote in his *Journal*, 'I have not yet met and I despair of meeting with a Church built in India by an individual lay member of the Church of England.' There were such Churches at Masulipatam and Ramnad; and there were several built by Europeans for themselves in different stations, though not built by one European.

From Belgaum he travelled northwards towards the north-west corner of the Deccan, and inspected the stations of Aurungabad, Dowlatabad, and Jaulnah in the Mahratta country, where there were garrisons of Madras troops and units of the Hyderabad Subsidiary Force. Notwithstanding that his weakness returned as soon as he left Belgaum, he entered more into the ecclesiastical affairs of the garrisons than he had done at any other stations. He was pleased with the outward appearance of Jaulnah Church, 'one of the best in the diocese; it has that ecclesiastical appearance, the want of which elsewhere I have so often had occasion to lament.' He observed both at Aurungabad and Jaulnah that the greater portion of the congregation knelt during the prayers. He

spoke highly of the Chaplain, the Rev. W. Nagle, and his work; but he did not in his *Journal* specify any particular work that pleased him. The same thing occurred during his visit to Cannanore; he praised the Rev. A. J. Rogers, but mentioned no particulars of his special local work. As a matter of fact, there were small Eurasian schools at both places, which were supported by the officers and superintended by the Chaplains. They ought to have been a source of much gratification to him, but he barely mentions them.

It is impossible not to notice the difference between the tone of the *Journal* of the first tour in 1840–41 and that of the second tour in 1843. In the former there was a zeal for the work he was inspecting, genuine pleasure at all he saw, encouraging and hopeful words for the workers, and gratitude for the most ordinary hospitality; whilst in the latter there is little mention of any such pleasure or gratitude or appreciation. The difference was partly due to the state of his health, and partly to the nature of the work he was inspecting. He was intensely interested in pure evangelistic work among the heathen; he was not much interested in pastoral work among his own countrymen.

In 1845 Bishop Spencer paid another visit to the districts of Madura and Tinnevelly, and he afterwards published a third volume of his *Journal* recording his impressions on the tour. In this there was a return to the old happy spirit of 1841. He commenced with an apology for the mission. He probably had in his mind what Macaulay had recently written of the Tinnevelly Christians during his visit to Ootacamund, and what was being said of them in England in consequence. The Bishop deprecated prejudice against them, and championed the reality of their Christianity with no uncertain voice. In this he felt that he could not be mistaken.

'Forty thousand native Christians could not be drilled into a profession of the Gospel in anticipation of this visitation, merely to be paraded before the Bishop; nor could many hundreds of boys and girls be trained under the impulse of a momentary excitement, to give a clear and distinct account of our most holy faith.'

He accentuated the reality of what he saw.

In what he said and wrote there was no disparagement of other missions. In 1845 he passed through Coimbatore and praised the work of Mr. Addis 'the respectable missionary of the L.M.S.,' who had translated into Tamil the Bishop's pastoral against Socinianism. Passing on through Dindigul and Madura, he revisited the American missionaries as well as those of the S.P.G., and though he could not exercise his office among the former, he expressed his satisfaction with the Christian work they were doing as far as it went.

The Rev. W. Hickey, of Trichinopoly, was in charge of the S.P.G. mission at Dindigul. Under him was a catechist who was a caste man, and who defended his retention of caste practices. By this time the Bishop had become a firm opponent of the caste system in Christian congregations. Hickey counselled patience, so as not to extinguish the light which had been already kindled. He spoke hopefully of the mission—in which two catechists out of five were supported by the Sub-Collector; but the Bishop was depressed, and wrote in his *Journal* that there was no prospect 'till caste be utterly abolished.'

At Madura the Rev. C. Hubbard of the S.P.G. was in charge of a small Church and a small congregation. The majority of the old S.P.C.K. Christians had forsaken the Church of England and dropped some of its teaching, and gone over to the American communion under Mr. Tracey, whose excellent schools the Bishop praised, whilst regretting 'that he is not with us.'

The visit to Courtallum was one of great pleasure. The Bishop was not only out of the heat; he was also in the midst of beautiful scenery, in which he delighted. There was a Church, a congregation that could sing, a precentor (the Rev. J. Thomas) who had a beautiful voice—'never have I heard such beautiful chanting,'—and there was a like-minded Collector, whom he called the Gaius of Tinnevelly. But there were caste troubles among the Shanars of the district and sad accounts of unchristian contempt of brethren in Christ; so that the Bishop was further strengthened in his opposition to the caste system being retained by Christians. It was at Courtallum the Bishop heard of the name given by native Christians to Gothic arches. They called them worshipping

arches, because they represent the shape made by human hands when the tops of the fingers are placed together in prayer.

The Bishop then went partly over the same ground that he had travelled over in 1840, preaching, encouraging, confirming. He interested himself in the detail of missionary administration, and was astonished at the liberality of the people. He was deeply affected by all he saw, and impressed by the work of such men as Schaffter, Dent, Caemmerer, Pettitt, and Thomas. At Mengnanapuram he admired the noble Gothic Church built by Thomas (through the liberality of the Rev. E. Elliott of Tuxford) which, with its tower and spire, is a conspicuous object for miles round about. When he arose to address an immense native Christian congregation, he wrote in his *Journal*, 'I felt that I was where I ought to be, and surrounded as I ought to be.'

Bishop Spencer visited Kadatchpuram, where a large congregation was ministered to by the Rev. John Devasagaiyam. He pronounced it to be a glorious spot, and the day one of the most gratifying of his life. He found that 'Mr. John,' as he was called, and the younger missionaries were full of zeal and of the right spirit. They were building on the foundations laid by their predecessors, gathering together congregations, raising Houses of God, establishing schools, and spending themselves without stint in the service of their divine Master.

During this visitation the Bishop confirmed 3,308 native Christians. Since his last visit the Christian converts had greatly increased in numbers, and they had been taught the necessity of self-support. The one thing which he did not like was that the chapels and prayer houses were used also for school and other purposes; and as there were many heathen children among the pupils he expressed his disapproval. He concluded his *Journal* by saying that there was no ground for questioning the correctness of the figures sent home, nor the good impression made on his own mind. This was very real, and he deprecated doubt of the good effect of the work done.

Before returning to Madras the Bishop delivered a Charge at Holy Trinity, Palamcottah, to the clergy of Tinnevelly. He told them his heart had never been far from them; that he loved the missionary cause; that in the midst of many trials

he continually turned with joy and thankfulness to the contemplation of missionary labour and missionary labourers; and that he was convinced that the workers of the two Societies were of one mind to spend and be spent in the work.

It was only to be expected that in his Charge the Bishop should say something of rites and ceremonies at a time when those questions were occupying so much of the attention of the Church at home. His pronouncement helps us to understand his ecclesiastical point of view. He admitted that they had their value as adjuncts to devotion, 'for unless things connected with public worship are done decently and in order, religion will lose little by little its hold on the heart.' His opinion was that there might be too little ceremony as well as too much. He solemnly warned his hearers that formal orthodoxy must not be set up in the place of spirituality; that a mere formalist clergyman can have no heart in his work, and that a mere formalist congregation can offer but eye service.

There are several passages in his *Journals* which also help us to understand his theological point of view. The observance of Holy Days, and especially of All Saints' Day, was a subject of keen contention and disagreement between High and Low Churchmen. At Cannanore in 1840, the Bishop conducted service on All Saints' Day and preached on the Beatitudes. He wrote in his diary:

'We must let our light so shine before men that they see our good works . . . thus and thus only shall we be found in Him . . . this doctrine is brought forward on All Saints' Day. Is it better to read it to the people at a public service on that day . . . or to turn our backs on the service?'

And he added:

'I have little sympathy with the fashionable religion of the day, which seems to me . . . to substitute feeling and much speaking for deep, quiet, unobtrusive, practical, self-judging faith, insisted upon by the Catholic Church of all ages, and once her universally recognized characteristic.'

In his Charge at Palamcottah the Bishop dealt with three special missionary questions: the training of the catechist, the observance of caste distinctions, and the necessity of female

education. He had realized that the catechist was a very important person in the prosecution of mission work, and that he ought to be better equipped and trained than he then was. For this purpose he had established the Diocesan Institution, which it was proposed to call after his name, but this proposal was not carried out. Caste he had discovered to be not a mere social distinction. As to female education, all that he had seen was being done by the wives of the missionaries. He praised them highly, but pointed out that there must be much more of it.

With regard to the Bishop's work among Europeans, he was instrumental in accomplishing some notable things during his episcopate. In 1842 he issued a letter to the Chaplains recommending the faithful observance of the fasts and festivals, and the administration of Holy Baptism during the time of divine service, either on Sundays or Holy Days. Three years later he enjoined these duties on the clergy generally in the Charge he delivered at the Cathedral. At the present day it seems a very small thing, but it was considered at the time a very bold step to take, for it associated him with the efforts of the Tractarian party at home. The effort was not immediately successful. The only Church festival religiously kept in India at the time was Christmas Day. The significance of Easter, Ascension Day, Whitsunday, Ash Wednesday, and even Good Friday had to be laboriously explained year after year for years before there was any general response to their claims upon British hearts and minds. As to the administration of baptism at the time of divine service, it had practically ceased. Baptism had assumed the character of a private function, which no one attended without an invitation. In 1843 the Bishop issued another letter to the Chaplains on the impropriety of these private gatherings in the face of the Prayer Book rubric, and directing them to regard the letter as conveying a positive injunction.

It had been customary from very early times in the history of the East India Company for a civil officer to conduct divine service at his factory or station in the absence of the Chaplain; and later on, when small military garrisons were established in many places, for the commandant or his nominee to do the same

thing for the benefit of those of the English Church under his command. In every department of human affairs abuses arise in course of time. There were some stations in 1845 where the wrong person conducted the service. Bishop Spencer therefore asked the Government that the visiting Chaplain might nominate the officer and select the volume of sermons to be used. This reform was granted.

In 1844 an incident occurred which the Bishop dealt with wisely. The Rt. Rev. Dr. John Fenelly, Roman Catholic Vicar Apostolic of Madras, made a complaint against one of the Company's Chaplains, a brother Irishman, for introducing controversial questions in his hospital ministrations. The charge was denied; but Dr. Fenelly persisted, and suggested to the Government that the Chaplains in the H.E.I. Co.'s service should be authoritatively limited in their ministrations in the hospitals 'to the preaching of a good moral discourse.' The complaint and the suggestion were referred to the Bishop, who replied with dignity to the provocative suggestion, and issued a circular to the Chaplains telling them to avoid controversial topics.

Soon after his arrival the Bishop was invited by the Fort St. George Government to become the official visitor of the St. Mary's Charity School, the Military Male Orphan Asylum, and the Military Female Orphan Asylum. In the year 1846 the succeeding Governor wrote to the Directors that in his opinion these appointments were open to objection, being an unauthorized extension of the Bishop's jurisdiction. The opinion of the Bishop was invited. He replied that in his view it was desirable 'that his care should follow a Chaplain into any duties contracted by the character of his office as a clergyman.' It could not have been better said; and the Directors agreed with him.[1] Why the Marquess of Tweeddale raised the objection is a mystery.

The system of Lay Trustees originated by Archdeacon Robinson [2] in 1830 was excellent in many ways, but was capable of improvement. The two trustees were to be the two senior officers of the station, if members of the Church of England

[1] Desp. July 22, 1846, 26 Eccl.
[2] *The Church in Madras*, vol. ii. 165-66.

and willing to serve. The system had not worked well, for the senior officers, though willing to serve, did not always take an interest in Church matters, and sometimes blocked the way of an officer who did. Bishop Spencer recommended a new rule,[1] by which one trustee was to be appointed as before, but with the proviso that he was to be a communicant; and the other was to be nominated by the Chaplain. They were then to be recommended by the Bishop and approved by the Government. The Bishop's suggestion was adopted.

On the other hand, there was one question he took up which tended to unpopularity. Soon after his arrival he discovered that in many up-country stations the rites of baptism, marriage, and burial were performed by civil and military officers in the Company's service. As a matter of Church order he desired to put an end to this system, and he neglected to look at it from several other possible standpoints. He submitted a case to the Directors through the Government, and asked that a legal opinion might be obtained as to whether such marriages were legal. An opinion was given by four eminent lawyers that they were not. It was arrived at without reference to the powers which the Company had under its Charter, and on the assumption that all statutes of Great Britain were of force in India. The Company had very large powers conferred by charter, though no larger than a governing Company required. Among them was the power of legalizing marriage, when the legalizing means peculiar to the home country were not within reach. These powers were, when necessary, delegated to its civil and military officers, who in turn had to report to Government what they did. The Company and their local Governments at Calcutta, Madras, and Bombay were of opinion that it was better for morals that their civil and military officers should have the power of uniting persons in marriage in out of the way, distant stations, than that they should not.

At the time the inquiry was made there were many Europeans and Eurasians in India of all classes who had been married either by civil or military officers, or by German missionaries or by missionaries of the Wesleyan or London

[1] Desp. Sept. 30, 1846, Eccl.

Societies, none of whom had statutable authority to act, but who had the authority of local Governments in India. None of these wished the question to be raised. The raising of it was an unnecessary and unpopular act.

The chief result of Bishop Spencer's action was one which he did not anticipate; it was the establishment in 1842 of civil registrars in every District with power to conduct civil marriages. One section of the new Act validated all marriages hitherto performed by laymen if not otherwise invalid. The first Registrars were mostly Civilians. This was followed in 1851 by another Act which made it clear that civil marriage by a Registrar was only intended in the case when one or both persons were of the Christian religion. It was not intended to interfere with the marriage customs of either Hindoos or Mahommedans or Parsees or any other natives of India. An amending Act in 1852 made some slight alterations.

The agitation of Bishop Spencer therefore had a result which was from his point of view as unfortunate as it was unlooked for. Under the old system the civil or military officer, as the case might be, read the marriage service of the Church, and the contracting parties undertook their obligations in the usual Prayer Book way. It was quite irregular, even though sanctioned by civil authority. On the other hand, all the parties were convinced of the religious character of the contract. Under the new system the Prayer Book service was not required. Fortunately the change was not favourably received, and very few made use of the new liberty to be married in a non-religious way.

As to the baptism of children in stations which were rarely visited by a Chaplain, some new rules were made which were probably suggested by the Bishop. Mrs. Maria Graham relates that at a station on the east coast one of the Chaplains attempted to carry out the injunction of the Bishop regarding the religious character of sponsors. He delayed the baptism of several children till their parents could find sponsors more likely to understand their responsibilities than those who had been suggested. During his absence on tour the parents complained to the Judge, and the Judge took upon himself to baptize the children. The Government decreed that baptisms by civil

and military officers were to be undertaken only when the services of a Chaplain could not be obtained; that entries in the register books were to be made by clergymen only. The Bishop added that in cases of emergency a child might be baptized by a parent or guardian or friend; that in such cases the office of private baptism was to be used, and the certificate sent to the Registrar the same day.

Bishop Spencer was too autocratic by nature to be popular with the Chaplains; and in several ways he offended them. They occupied a peculiar position in India which they quite understood and tried to make the best of. They were not in the position of beneficed clergy at home; they had no fixity of tenure; no freehold in their benefices; no legal parishes nor legal vestries. If they had not a legal parish they had a sphere of work with boundaries fixed by the Government; and they called that sphere of work their parish, because they knew no better term for it. Within that parish they performed their duties, and were protected from interference on the part of other clergymen by the Government which employed them. The Bishop wished them to understand that they were only in the position of assistant curates; and he wished to have the power of moving them about from station to station at his will.

The question was referred to the Government, and by them to the Directors, who, whilst admitting the peculiar position of their Chaplains, protected them by declaring that they were appointed to their stations by the Government and could only be moved by the same authority. At the same time they gave the Bishop the power [1] of recommending appointments to stations as well as removals from them.

It is not necessary to enter into the details of the disagreements that took place. It is sufficient to say that the references to the Directors' cleared up certain points which were obscure. It was laid down that the Bishop could not alter the boundaries of the different parochial districts in Madras without reference to the Government which had sanctioned them; [2]

[1] Desp. Oct. 20, 1847, Eccl.

[2] Letters, Oct. 11, 1843, 2-14, and Jan. 10, 1844, 2, 3, Eccl. Desp. Oct. 2, 1844, 4, and Nov. 6, 1844, 11, Eccl.

and that the parishes in Madras were to be reserved for the Senior Chaplains with due regard to seniority, as rewards for length of service.[1] The Directors, according to their custom of upholding authority, reminded the Madras Government of the obligation of affording the Bishop in the discharge of his arduous duties every support and assistance which he might need, and which it might be within their power to bestow. This reminder was addressed to the Government of the Marquess of Tweeddale.

It is only just to say that there were occasions when the Bishop sided with the Chaplains and helped them. A system of appointing Chaplains for military work only existed from 1793 to 1833. They took their places in the various garrisons according to their rank and seniority. In 1833 their special military character was abolished and they were put on the same footing as the rest of the Company's Chaplains. Then followed many contentions between them and commanding officers from whose jurisdiction they had been removed. The question arose in several garrisons as to who should preside at Vestry meetings under the new circumstances; and it was brought to a head at Bangalore by the Rev. George Trevor. The Bishop agreed with Trevor. The Government of Madras referred the matter to the Governor-General in Council, who decreed that the senior officer present should preside as in former days. An appeal was carried to the Directors, who ordered that the Chaplains should preside 'as a mark of respect due to religion in the person of her ministers.'

It was most unfortunate that the Bishop was so often in conflict with the reverend Chaplains including the Archdeacons. His relationship to the missionary clergy was of a bright and unclouded character; he encountered no opposition from them of any kind. There is some evidence to show that the resistance he met with from the Chaplains, and the lack of appreciation on the part of the Company's servants, were due in some measure to prejudice against him, as one in sympathy with the new reforming party of High Churchmen known as Tractarians.

Bishop Spencer was invalided home in April, 1847, and he resigned the Bishopric at the end of the following year. After

[1] Desp. March 6, 1844, Eccl.

his retirement he assisted the Bishop of Bath and Wells in his diocese, became Chancellor of St. Paul's Cathedral, London, and in 1861 accepted the Rectory of Walton near Loughborough. He died at Edge Moor near Buxton, in 1866, a property which had been lent to him as a residence by the Duke of Devonshire.

He is commemorated in Buxton Parish Church by a large and handsome pulpit of Derbyshire marbles, on which is the following inscription :—

'Erected by subscription A.D. 1867, to the glory of God and to the memory of the Rt. Rev. George Trevor Spencer, sometime Bishop of Madras, previously Incumbent of Buxton, Rector of Walton in the Wolds, and Chancellor of St. Paul's Cathedral in the City of London. In testimony of respect and gratitude towards a friend and benefactor to every good and charitable work.'

In the south of India the Bishop is still remembered for the helpful character of his service to the mission cause. His published *Journals* and his annual letters to the S.P.G., which are preserved in the reports of that Society, are a standing testimony to the faithfulness with which he fulfilled the missionary part of his ministry.

CHAPTER V

CHURCHES BUILT IN THE TIME OF BISHOP SPENCER

St. Paul's, Waltair, and *St. John's (Evang.), Vizagapatam.* The station and its history. The local appointment of a Lay Reader. The first Church. The Church at Waltair, 1838. Size, cost, and consecration. Furniture. Memorial tablets. Belfry. Local ownership. Transferred in trust to the Government. The old Church in the Fort condemned. Government decide to build a new Church. A fresh site fixed upon. The old Church appropriated as a hospital. Size and cost of the new building, 1845. A chapel for Roman Catholic soldiers. The Cemeteries. The Chaplaincy in 1861 and in 1910.

The Waltair Orphanage. Origin. Endowment. Vincent Shortland's effort. The investment of the endowment fund. Grant from the Wooley Fund. Periods of success and failure. Successful efforts by J. W. Wynch, R. H. Durham, and F. E. Cameron. The Orphanage closed. Effort of the Eurasian Association to save it.

The town of Vizagapatam has a history in connection with British trade almost as ancient as that of Fort St. George. It has a natural anchorage where small vessels can remain with safety the greater part of the year. Probably this advantage was one of the attractions to the English traders on the coast. It is situated at the mouth of a river and on the northern side of it. On the southern side is a high promontory, which protects the town and the anchorage from the south-west monsoon. To the north and east both are exposed to the heavy monsoons from that quarter. Westward the town overlooks an extensive backwater which adds some natural picturesqueness to the place.

In the seventeenth century there was some trade between the native merchants and the various European Companies who had factories on the coast; but there was no English factory before 1682. Permission to establish this factory was granted in the name of the King of Golcondah. There was, however, much trouble connected with the grant during the

ST. PAUL'S, WALTAIR.

ST. PAUL'S, WALTAIR.

first few years owing to the opposition of the Dutch at Bimlipatam;[1] but from 1690 till 1757 there was a peaceful succession of English merchants in the service of the East India Company. The factory was governed by a Chief and a Council. It consisted of dwelling-houses, offices, stores, and a Council chamber, just like the larger settlement at Fort St. George. In the Council chamber the Company's servants met for their meals, their consultations, and for divine service.

The names of some of the early chiefs are well known in connection with Madras history, such as Robert Prince, George Pigot, and Charles Boddam. The first mentioned died at Vizagapatam and was buried in the old cemetery.

In 1753 the French obtained from the Subadah of the Deccan a grant of the province of Ganjam, one of the five Northern Circars, for military services rendered by General de Bussy. When war was declared between England and France in 1758 the French general took the forts of Vizagapatam and Masulipatam and annexed the whole five Circars to the French crown. At the end of the year he was summoned by General Count Lally to assist in the siege of Fort St. George. When General Clive heard of his departure, he sent a force under Colonel Forde to recover the lost forts. This was successfully done in 1759; and the whole of the Northern Circars were taken from the French conquerors. The Subadah of the Deccan changed sides and made a treaty with Colonel Forde. This was ratified by the Emperor Shah Alam in 1765, since which time the Northern Circars have been British possessions.

The Company leased their new possessions to the Rajah of Vizianagram. In 1793 he had fallen into arrears with his rent and rebelled. The rebellion was subdued in 1794, and the Circars were divided into three Districts, Ganjam, Vizagapatam, and Godavery for administrative purposes. The people of the new districts were difficult to control. There were frequent risings; and the presence of trained soldiers was necessary. There have been regiments of Infantry at Masulipatam, Vizagapatam, Vizianagram, Chicacole, Berhampore, and sometimes at other places in the Districts until quite recent times.

[1] Letter, Oct. 23, 1711, vol. xvi.

From 1835 to 1878 Vizagapatam was the Headquarters of the Northern Division. In the latter year it was thought that the old restless days had come to an end, and that the people had settled down to peaceful pursuits. Accordingly the Division was abolished and nearly all the troops were withdrawn. There was, however, a rebellion at Rumpa the following year.

North and south of Vizagapatam are two parallel ranges of hills about 1800 feet high and four miles apart. The northern ridge of low hills facing the sea was the favourite place of residence of military officers and civil officials; it is known as Waltair, and is generally called a suburb of Vizagapatam. From the sea the view of Waltair is charming. The white houses, some of them large and spacious, stretch in a long line of a mile or more along the curving shore. They are mostly surrounded by trees. The atmosphere is clear and the colouring vivid. The red soil, the green trees, the blue sky and sea, and the white houses together form a bright picture of great beauty and attraction.

Vizagapatam was a station for European troops from 1759 till 1862. The Company's rule and the local custom was for the Senior Civilian in civil stations, and the commanding officer in military stations, to conduct divine service on Sundays in the absence of the Chaplain for the benefit of the rest of the English community. At places where there was a missionary the duty was delegated to him. There arrived at Vizagapatam in 1806 two missionaries of the London Missionary Society, Cran and Des Granges. They were made use of by the English community as Readers of Divine Service, and were recommended to the Madras Government for payment in return for their services. This arrangement continued till 1817, when a Chaplain was sent to the station.

In the year 1807 the Commander-in-Chief of the Madras Army pressed upon the Government the necessity of having Church buildings in every military station. Within a few years Churches were erected in nearly every military station of importance. Vizagapatam was one of the important stations, but no Church was built there. This was because the residents in the station had built a Church for themselves which answered

all their requirements.[1] It was this building which was stated to be in a dilapidated condition in 1839 by the Engineer officer, and not to be worth repairing.

Between the years 1807 and 1837 the military officers, the merchants, and the civil officials had built houses for themselves in the pleasant suburb of Waltair, and had placed a distance of three to four miles between themselves and the Church in the Fort. This caused them to be very irregular in their attendance. For some time there had been talk at Waltair of building a second Church; but there was no result until 1838, when Vincent Shortland was the Chaplain.

In that year the necessary money was raised; Captain J. H. Bell, of the Madras Engineers, designed the building and superintended its erection. The plan of it was the ordinary standard plan of the Military Board; but Captain Bell made some ornamental additions to the exterior. The building measured 78 × 35 × 24 feet, and easily accommodated in the old days 150 people. The cost of the building was put down in the Official Return of 1852 as Rs.4,500; but that sum could hardly have included the furniture. The whole cost, whatever it was, was met by the residents in Waltair. The Church was consecrated by Bishop Spencer in 1847, and was named in honour of St. Paul.

From time to time the congregation have joined in efforts to improve the furniture. In 1862 the Rev. J. W. Wynch raised money for a new harmonium, a reading desk for the Chaplain, and a screen on each side of the chancel entrance. Later came a stained glass window and a brass lectern, through the efforts of the Rev. W. Leeming, the Rev. J. T. D. Kidd, and the Rev. W. W. Elwes, and periodical renewals of the frontals and other appointments of the Altar. Quite recently the congregation have erected a very handsome reredos of carved English oak as a memorial of friends who died in 1910. There is only one memorial tablet, and that is to the memory of Captain Charles David Magrath and his wife Elizabeth, the former of whom died at Waltair in 1879, and the latter at Kamptee in 1872.

[1] See Scott-Waring's *Remarks on the General Question*, vol. 315 of Tracts, India Office Library.

When the Church was built it had no tower nor belfry; and there was no bell till the time of the Rev. J. W. Wynch. The Engineer added a belfry in 1863, and the congregation provided a bell. The belfry was destroyed by the cyclone of 1872, but was rebuilt the same year at the other end of the Church.

From the time it was built until its consecration in January, 1847, the Church of St. Paul, Waltair, had no legal owner. It 'belonged to the station.' Matters were in the same condition with regard to the old Church at Vizagapatam. As neither of these buildings was erected by the Government there was no appointment of Lay Trustees in the Fort St. George Gazette to either of them; and the Government had no responsibility with regard to their upkeep or repair.

The consecration of St. Paul's, Waltair, placed the building in the trust ownership of the Bishop and the Archdeacon. In the year 1848 some repairs were necessary. The opportunity was taken of asking the Government to do them, and to place the Church on the list of those to be repaired by the Department of Public Works. The Military Board recommended that this should be done. The Government hesitated and wrote to the Directors,[1] who replied: [2]

'We are of opinion that, subject to the consideration of the particular circumstances of each case, Churches built by subscription either at stations where there are Chaplains resident, or at out-stations periodically visited by Chaplains, may very properly be taken under your charge, and repaired at the public expense.'

This opinion was welcomed by Bishop Dealtry and Archdeacon Shortland of Madras. Others were doubtful about the possible results of such a policy, including the Committee of the Church Building Society. However, in 1854, St. Paul's, Waltair, was definitely transferred, as far as a consecrated building can be transferred, from the trust ownership of the Bishop and Archdeacon to that of the Government of Fort St. George. From that time the building has been kept in repair

[1] Letter, May 8, 1849, 5–8, Eccl.
[2] Desp. July 30, 1851, 15, Eccl.

by the Government. Repairs were carried out on the transfer.[1] A compound wall was built round the Church in 1857.[2] The chancel was enlarged in 1875.[3] The whole building was re-roofed in 1899.[4]

While the Waltair Church was being built by private effort, the attention of the General Officer Commanding was drawn to the condition and the origin of the old building used as a Church in Vizagapatam Fort. It was ascertained that the Government had not built it; and it was well known that the building was not large enough for the requirements of the garrison. According to the Company's orders, the Government was under an obligation to build a Church of suitable size in every military station. It was, therefore, appealed to through the Military Board, and sanction was at once given for a new building at a cost of Rs.8,525.[5]

Then a discussion arose locally as to whether the proposed building would be large enough to accommodate the European soldiers and their families, as well as all the Europeans and Eurasians living in and near the Fort; and it was decided that the size of the building ought to be increased. The Government sanctioned the enlargement at the enhanced cost of Rs.10,000, and the Directors approved.[6] But the discussion went on. The Rev. Vincent Shortland, who had urged the enlargement, left the station in 1840, and his place was taken by the Rev. F. G. Lugard, who was not convinced of the necessity of enlargement. Consequently, the plans and estimates of the proposed Church were reduced.[7]

In 1843 the medical officer caused a further delay by asking that the site of the Church might be altered, and that the old Church building might be appropriated as a Hospital in consequence of the convenience of its central position. This proposal was sanctioned and approved; [8] and it only remained

[1] Consultations, May 30, 1854, Nos. 1, 2, Eccl.
[2] G.O., April 20, 1857, No. 207, Eccl.
[3] G.O. Jan. 18, 1875, No. 10, Eccl.
[4] G.O. Jan. 24, 1899, No. 11, Miscellaneous.
[5] Letter, July 2, 1839, 4, Eccl.; Desp. April 1, 1840, 39, Eccl.
[6] Letter, August 28, 1840, 16, Eccl.; Desp. July 2, 1841, 22, Eccl.
[7] Letter, Sept. 6, 1842, 4, Eccl.; Desp. March 19, 1844, 30, Eccl.
[8] Letter, May 31, 1843, 4, Eccl.; Desp. March 19, 1844, 23, Eccl.

to settle locally where the new site should be. The military and civil authorities agreed that the most convenient site for the garrison would be that of the old Court House, which it was not found advisable to repair.[1]

After a delay of six years from the date of sanction the Church was built on this picturesque site in 1845–46. It measures internally 87×48×21 feet, and has sitting accommodation for 250 people. It was designed by Major Arthur Cotton, the eminent engineer, who afterwards planned and carried out the Godavery irrigation scheme. He had peculiar ideas on Church matters, and from sheer perversity set aside the ancient and edifying custom of orientation by placing the sanctuary at the west end of the building instead of the east.[2] The cost of the building and furnishing was nearly Rs.9,000. It was consecrated by Bishop Spencer on December 27, 1846, and was named in honour of St. John the Evangelist. It was not enclosed with a compound wall till 1875.[3]

In the year 1847 the General Officer Commanding addressed the Government on the expediency of providing the Roman Catholic soldiers of the Carnatic Veteran Battalion with a place of worship. The Government thereupon placed Rs.2,500 at his disposal.[4]

In the joint stations of Vizagapatam and Waltair there are three cemeteries. The oldest was in use soon after the establishment of the Factory. At that time it was probably in open country ; it is now surrounded by houses. It is sometimes called the old Dutch cemetery ; but this is a misnomer. The monuments date from 1699 to 1820 ; some of the persons commemorated held high positions in the East India Company's Service.[5] In 1820 land for a new cemetery was acquired by purchase and laid out.[6] It is sometimes known as the Lines Cemetery or the Military Cemetery ; but it was never exclusively

[1] Letter, Oct. 11, 1848, 65, Eccl. ; Desp. Nov. 6, 1844, 24, Eccl.

[2] Towards the end of the century a similar attempt was made by the military engineer who built the Church at Wellington. The Government on appeal would not allow it to be done.

[3] G.O. April 8, 1875, No. 90, Eccl.

[4] Letter, Feb. 22, 1848, 3, Eccl. ; Desp. July 16, 1851, 11, Eccl.

[5] See J. J. Cotton's *Inscriptions.*

[6] Letter, July 6, 1821, 30, 31, Eccl.

ST. JOHN'S CHURCH AND SCHOOL, VIZAGAPATAM.

used by the military; it was, and is, a general cemetery for Europeans and Eurasians like the old cemetery whose place it took. It was enlarged in 1838;[1] and consecrated by Bishop Spencer in 1847. It is generally known as the 'Mors Janua Vitæ' Cemetery from the inscription on its entrance gateway. The cemetery now in general use is at Waltair. It was laid out shortly before 1857, and was enclosed with a wall in that year;[2] it was consecrated by Bishop Gell in 1864.

Register books were supplied to Vizagapatam in 1817. They perished in a fire in the Chaplain's house in 1859; but copies of them exist at Madras and at the India Office in London.

In 1863 the Rev. J. W. Wynch was Chaplain of the Station. He was very active in all good causes; he raised money to improve the furniture of the Church; he put in the choir stalls and a new harmonium which cost Rs.1000. He has left it on record that the European gentry were decidedly religiously inclined and gave liberally to religious and philanthropic causes. They kept up through the Chaplain a Reading Room for the Veterans, a Poor Fund, a Choir Fund, a Sunday School, a school for Eurasian children near the Church, and the Orphanage at Waltair.[3] In the ordinary way he had to visit periodically Bimlipatam, Vizianagram, and Chicacole, which he did by means of a palankeen. From 1862 to 1864 he also had to visit the stations in Ganjam during the temporary absence of the Chaplain. These were Berhampore, Chatrapore, and Russelkondah. At all these stations services on Sundays were regularly conducted by the Lay Trustees.

Nearly fifty years later the Chaplain, the Rev. H. E. M. Atkins, wrote a similar report of the Chaplaincy.[4] By this time all the troops had been removed from the various stations; but there was left in nearly all of them a small civil population of Europeans and Eurasians. The Waltair Orphanage was abolished; the St. John's school next to the Church closed,

[1] Desp. Dec. 23, 1840, Eccl.

[2] Letter, Sept. 22, 1857, 21, Eccl.; Desp. August 11, 1858, 36, Eccl.

[3] In all these matters he was greatly assisted by Mr. E. G. R. Fane of the Madras Civil Service, and Captain Clarke of the 2nd Madras Cavalry.

[4] *Madras Diocesan Magazine*, 1910.

the building needing repair;[1] the congregation had fallen in numbers to about 90. On the other hand, there was a Sunday School of 50 children, and an increasing population of Europeans and Eurasians connected with the East Coast Railway. He had to visit all the stations mentioned by Mr. Wynch, but was able to do so by rail, which went from end to end of the Northern Circars. He regretted more than anything else the closing of the schools, which were manifestly required.

The Waltair Orphanage.—The fire which destroyed the Church records in 1859 destroyed at the same time all the Orphanage records up to the year 1838. Among those that were saved was a letter from the local committee in 1838 to the Government, in which a history of the school was given up to that date. From this letter it is gathered that the Orphanage was founded by the Rev. C. Church in 1817 for the European and Eurasian children of the soldiers of the Carnatic Veteran Battalion; that it was remodelled in 1831 by the Rev. J. M. Williams, who founded and collected the endowment of the Cochin school.

The writer of the letter was the Rev. Vincent Shortland, who mentioned that the school had been carried on for twenty-one years by voluntary effort; that it had done good work; that it supplied a real want; and that it was proposed to increase its usefulness by purchasing new and larger premises. He concluded by applying in the name of his committee for a grant of Rs.2,000 to enable them to carry out the proposal. The grant was sanctioned from the Wooley Fund. With this and a much larger sum given locally a house and compound were purchased in the Waltair Road 'close to the old premises.' In the compound a separate bungalow was built for the girls in 1839. He also raised Rs.4,500 as the nucleus of an endowment fund, and the committee invested the sum in Government bonds.

Vincent Shortland commenced a school committee book, such as was in use in connection with the Vestry School, Trichinopoly; so that from the time of his arrival at Vizagapatam the records of the Orphanage are complete and continuous.

[1] Repaired and reopened in 1915.

In 1842 the investment of the endowment money was varied by the purchase of houses in the station, which yielded Rs.62 monthly. To increase the income from Rs.18½ to Rs.62 monthly was a great but an insidious temptation. At Trichinopoly the Vestry had fallen into a similar trap. Houses were bought and the income was for a time increased. In both cases there was ultimate loss. For houses require continual repair; and when stations are reduced the rent falls or they lose their tenants altogether. It cannot be doubted that in both cases the committees and the trustees did what they considered most advantageous; there can be equally no doubt that the investment of trust funds in houses was an error of judgment.

In 1848 the Government was again appealed to; and Rs.1000 were given from the Wooley Fund for repairs and renewals. At the same time, as the school was efficient and was supplying a real want, the Government undertook to give annually as much as was collected privately. This was the first grant from State revenues.

The Orphanage henceforth had alternately good or bad times, according as the Chaplains worked or neglected to work for it. From 1854 to 1858 the Government grant was stopped owing to bad reports. In 1859 the Rev. H. Barnes [1] arrived. He found the school in debt; and he proposed to close it, sell the buildings, and pay what was due. Mr. E. G. R. Fane, of the Madras Civil Service, came to the rescue and advanced sufficient money to keep the institution open. Mr. Barnes responded by doing his best to make the school efficient. He succeeded; the Government grant was paid; and the committee felt themselves justified in increasing the number of children to sixty.

Mr. Barnes was succeeded by the Rev. J. W. Wynch in 1861. Wynch knew the great value of a Church school to his own pastoral influence, as well as the great importance of it to the Eurasian community. He therefore took up the work with enthusiasm. In three and a half years he collected Rs.10,000, and the committee resolved to move into larger and better premises. They purchased a large house and compound and

[1] Afterwards Prebendary of Exeter.

sold the old buildings. They bought new tables, benches, and iron cots. The Orphanage enjoyed a genuine prosperity for several years. Every expectation was realized; and many Eurasian children of the Northern Circars were benefited. In 1866 Wynch was instrumental in raising another Rs.10,000, in order to build new dormitories and to effect general repairs, renewals, and improvements.

From 1861 to 1884 the Orphanage had a prosperous career; but the education given had not improved with the times, nor even kept pace with the requirements of the Educational Department. It was of the same simple elementary character as it had been for half a century before. The Collector was called upon to report on the state of education in his District. He condemned the Orphanage heartily, and recommended that it should be closed. Fortunately no immediate action was taken. In the following year Dr. Durham was appointed Chaplain. He and Lieut.-Col. Powis, one of the Lay Trustees, did all that was possible to improve the teaching power of the school and to get a good report from the Inspector. The Rev. F. E. Cameron, who succeeded Durham, put forth his best efforts to prevent failure. Between them they were successful in postponing the evil day. But circumstances were against them. The buildings wanted extensive repair. The houses which belonged to the trust were vacant and ruinous. The British community was reduced in numbers. The fall in the value of the rupee made it impossible for Europeans to give as generously as those who had gone before them. The crisis came in 1894, when the Rev. E. T. Beatty was Chaplain. The responsibility and the labour of raising a large sum of money would have fallen upon him. No appeal was made. He and the Collector decided to recommend the Government to consent to the closing of the school. This was done. The orphans were transferred to the Civil Orphan Asylums in Madras. The buildings were sold. The Government took possession of the total assets, and paid the whole cost of the education of the transferred children at the rate of Rs.15 a month each until the whole sum was exhausted.

The Godavery Circle of the Eurasian Association made an effort to save the school in 1894, but were not successful. In

the year 1900 they made another effort to have the school reopened, as it was the only school of its kind in the Northern Circars.[1] In 1910 the Chaplain reported that the great need of the place was the reopening of the school ;[2] and his successor in 1914 made a similar report to the Bishop. The whole story is a useful warning to the Chaplains of the present and the future.

[1] *Diocesan Record*, 1900, p. 11.
[2] *Diocesan Magazine*, 1910, Dec.

CHAPTER VI

CHURCHES BUILT IN THE TIME OF BISHOP SPENCER

St. George's, Jaulnah. The station. Visiting Chaplains. The resident Chaplains. Baptisms, etc., by military officers. The first Church. The cemetery and its wall. The second Church, 1839. Size, cost, and consecration. Bell and belfry. Furniture. The Chaplains. The old cantonment.

Courtallum. Local history. The original Prayer House. The proposed new building. Its erection, 1839. The opening services. The Churchyard. Distinguished visitors. Bishop Spencer's appreciation.

St. Thomas', Mylapore. Early history. The Vepery Mission. The Wesleyans. Robert Carver. Bishop Turner. Carver displaced. The Rev. A. C. Thompson's ministrations and reports. Carver ordained and placed in charge. Church built, 1841–42. Consecrated. Death of the Rev. R. Carver. New altar vessels and furniture. Subscribers. Popularity of the Church. Old Wesleyan Chapel purchased. Adapted to the use of the native congregation. Sale of the new Church discussed. Rented by Government, 1857. The S.P.G. decline to sell, 1864. The Government cease to pay rent. Served by secretaries of the S.P.G. committee. Memorial tablets, etc.

St. George's, Jaulnah.—Jaulnah is situated in the north-west corner of the Nizam's dominions, which was in the seventeenth and eighteenth centuries the centre of contention between the Mahommedan rulers of northern India and the Mahratta powers of Central India. It is forty miles east of Aurangabad and about thirty miles south of the battlefield of Assaye. The military stations of Dowlatabad and Ahmednugger were within fifty miles of it in westerly directions. To the north of it in the district of Berar were other military stations, such as Ellichpore, Hingoli, and Mominabad, where in the nineteenth century it was necessary to have small brigades of troops to protect the inhabitants and their property from the Mahrattas, Pindarries,

ST. GEORGE'S, JAULNAH: the only Church in the Diocese which has retained its fittings unchanged since it was built.

ST. GEORGE'S, JAULNAH.

Arabs, and others who had taken up their abode in the surrounding hills after the first and second Mahratta wars.

The old Fort at Jaulnah was taken from the Mahrattas by Colonel Stevenson in 1803; and at the end of the war was occupied by the troops of the Nizam's army. These troops were commanded by British officers and were known as the Hyderabad Subsidiary Force. In 1810 Jaulnah was made the Headquarters of this force. Ten years later the Headquarters were removed to Secunderabad; and a light Field Division of about 4,000 men of all arms, equipped for field service, was stationed at Jaulnah in their place. There was a cavalry brigade at Mominabad and small infantry brigades at Hingoli and Ellichpore.

Between 1820 and 1854, when the force was renamed the Hyderabad Contingent, it was frequently employed against looting parties of Rohillas, Pindarries, and Arabs in the employ of the Mahratta rulers in the neighbourhood. Under its new name it did good and loyal service in Central India under Sir Hugh Rose, in 1858, and earned for itself a great reputation.[1]

There was no European regiment stationed at Jaulnah except for a short period in 1857 when the 3rd Madras Europeans were sent there. Early in 1858 they joined Sir George Whitlock's column in the Central Provinces and were not replaced. Yet there was always a large number of European officers, commissioned and non-commissioned, and Eurasians in the Force; so that there were many Christian persons and families in the garrison. The Eurasians were employed as drummers, buglers, musicians, artillery drivers, ordnance artificers, hospital subordinates, and in other capacities.

No Chaplain was appointed to officiate at Jaulnah and its out-stations until 1837. Before that year the Secunderabad Chaplains were ordered to pay occasional visits to the Force. In the 'Return of Sacred Offices' for the years 1826 and 1827 the Rev. C. Jeaffreson and the Rev. J. Boys reported baptisms at Aurangabad in their Secunderabad Returns. At other times all baptisms, marriages, and burials were performed by the officers of the Force. It was their duty to report each event to the Senior Presidency Chaplain; but no report has been found

[1] See *History of the 30th Lancers*, by Major Stotherd.

before the year 1834, when Captain Vivian baptized two children at Jaulnah, and Captain Whinyates one. In the same year Captain Robinson baptized three children at Ellichpore, and Captain Grant three at Hingoli. In the following three years there are similar entries by different officers. In 1837 the Rev. F. G. Lugard was appointed Chaplain of Jaulnah. He baptized in 1838 twenty-five children at Jaulnah and eleven at Aurangabad. In 1839 he was succeeded by the Rev. J. McEvoy, who baptized eleven children at Mominabad, twenty at Jaulnah, and one at Aurangabad. At the other stations baptism was administered by the commanding officers.

Jaulnah was on the direct route between Calcutta and Bombay. Occasionally it received visits from travellers passing to and fro. In 1837 the Rev. Dr. W. H. Mill, Principal of Bishop's College, Calcutta, halted at Jaulnah and baptized two children. Two years later Professor G. U. Wither of the same college baptized several children. Doubtless they also conducted divine service in the Station Church.

At a very early period there was a Church. In 1837, when Lugard arrived, it was of sufficient age to be falling to pieces. There is no reference to it in the public, military, or ecclesiastical records until it required repair. This seems to show that it was not built by the Government, but that it had a purely local origin. Officers at other stations had built themselves Churches rather than be without one.[1]

The Rev. F. G. Lugard wrote to the Archdeacon of Madras in January, 1838, as if in reply to an inquiry,[2] and reported that the building in existence was very well suited for a Church, but that it required repair. The Archdeacon sent the report to the Government; and the Military Board was requested to obtain a report from the Military Engineer on the state of the building. The Engineer reported that it was in such a dilapidated condition that it would be necessary to rebuild it; and the Military Board recommended this course. Accordingly the Government of Fort St. George sanctioned the rebuilding,[3] the cost being

[1] *E.g.* at Masulipatam Vizagapatam, etc.

[2] Archdeacon Harper was stationed at Secunderabad, 1819–23, when he probably visited Jaulnah, and perhaps even had a part in the erection of the old building.

[3] Letter, Dec. 18, 1838, 2, 3, 4, Eccl.; Desp. April 1, 1840, 9, Eccl.

Rs.9,711. At the same time they sanctioned the building of a mud wall round the burial ground at a cost of Rs.895.

A mud wall, even though tiled at the top, has not much chance in a heavy monsoon. The heavy monsoon came in the following year; and large portions of the wall subsided. The Military Board then recommended a proper masonry wall at a cost of Rs.2,837, which was sanctioned;[1] but the Directors were not pleased at having to do the work twice in so short a time.

The building of the Church was sanctioned by the Government in August, 1838. Lt.-Col. Ross of the Madras Engineers, then stationed at Secunderabad, designed it and completed it in the early part of 1841. He followed generally the standard plan.[2] The interior measurement of the building is 53×41×16 feet. The diameter of the semicircular sanctuary is 17 feet. The accommodation was for 200 persons. The Church was consecrated on February 21, 1844, by Bishop Spencer, and was named St. George in honour of the patron saint of England. The cemetery was consecrated during the same visit.

In 1848 the Rev. W. Nagle, Chaplain, and the Lay Trustees applied to the Archdeacon for a bell and belfry. The Government replied that a belfry should be built if the congregation paid for the bell. They reported their reply to the Directors,[3] who kept the question under discussion for three years. In 1851 they replied:

'In conformity with our general principle of allowing what is really necessary for maintaining the peculiar character of a Church of England place of worship, we authorize you to provide a single bell for those Churches in which divine service is habitually conducted by a Government Chaplain.'

Further correspondence ensued,[4] and the question was finally settled in 1853 in favour of the provision of bells and belfries.

In 1850 application was made to the Government of Madras

[1] Letter, Jan. 21, 1840, 2, Eccl.; Desp. Dec. 23, 1840, 18, Eccl.

[2] See vol. ii. 126.

[3] Letter, May 9, 1848, 2, 4, Eccl.

[4] Letter, Nov. 11, 1851, 8, Eccl.; Desp. March 2, 1853, 17, Eccl.

for the provision of a walled burial ground for dissenters at Jaulnah. The application was granted and the Directors approved;[1] and the walled addition to the cemetery was made at a cost of Rs.716. The local circumstances which made this addition necessary are not known.

In 1863 the Headquarters of the Chaplain were removed to Aurangabad.

The picture of the interior of the Church is of some interest; the furniture is of the period of seventy years ago. There are no handsome ornaments either in wood or metal; no monuments; nothing to show that any one ever loved the place and tried to adorn it. All the appointments are plain, solid, and strong, as supplied by the Public Works Department.[2]

There are no records, no register books. Copies of them exist at Madras and at the India Office, which show that they once existed.

The following are the names of the Chaplains who were stationed at Jaulnah.

F. G. Lugard	1837	A. J. Rogers	1851
C. Jeaffreson	1838	E. Kilvert	1853
J. McEvoy	1839	J. Murphy	1861
W. Nagle	1843		

The old Jaulnah Fort is on the west side of the river; the cantonment is on the east side. There was no occasion to economize space when the cantonment was laid out. The infantry lines are in the centre. Flanking them are the cavalry and artillery lines. Near the former is the circular race-course. Near the latter is the burial ground. Between the infantry and artillery lines is the Church. The officers' bungalows are between the lines and the river. The silence of desertion reigns now over all; for the cantonment was abandoned as a military station in 1903.

Courtallum.—This is a small station of great natural beauty on the Tinnevelly side of the Travancore hills. It is about forty miles north-west of Palamcottah, where there is a gap in the

[1] Letter, Dec. 11, 1850, 5, Eccl.; Desp. March 2, 1853, 17, Eccl.

[2] Perhaps an exception may be made in favour of the candle shades.

COURTALLUM CHAPEL.

chain of mountains, through which, as through a funnel, the south-west winds blow and the monsoon clouds hurry between the months of May and September. It is only about 400 feet above the sea-level, so that its low temperature depends almost entirely upon the cooled air which blows through the gap. The scenery is beautified by forest trees, undergrowth, and waterfalls. The fall at Courtallum is here and there divided by projecting rocks, so that one part of it answers the purpose of a shower bath, and used to be much frequented for that purpose by both Europeans and natives. Through the gap there is a road to the west coast. In the old days the place was frequented by civil and military officers from Quilon as well as from Palamcottah, Tuticorin, and other stations. It is esteemed a sacred place by the Hindus. For the use of pilgrims there is a chuttram and a shrine at the foot of the fall on the north side of the river; in front of the chuttram is a large paved enclosure bounded by a wall on the river side. On the opposite side of the river is a bungalow which was built by a former commandant of Palamcottah; and there are other bungalows for the accommodation of European visitors.

In the first half of the nineteenth century the Pulney Hills were difficult of access, and were almost unapproachable before the ghât road was made. The Nilgiri hills were too far off to be of any use to Europeans in the far south. Under these circumstances Courtallum was a boon indeed to them. No record has been found as to who discovered the choice little spot. It may have been the missionary Ringeltaube, who, when in charge of the old S.P.C.K. mission at Palamcottah, travelled about the district considerably, and especially on the Travancore side of it. Or it may have been one of the servants of the East India Company, who certainly had bungalows at the place at a very early period. The visitors took their servants with them; and some of these were Christians belonging to the Tinnevelly mission. For their benefit the Palamcottah missionaries erected a Prayer House, which was something more than a parish hall and something less than a Church. It was not built very strongly nor of very good materials.

In 1836, when the Rev. George Pettitt was in charge of the Palamcottah mission, it began to fall to pieces. Pettitt was

about to rebuild it, when it occurred to him that the English visitors might be disposed to assist in the erection of such a building as could be used by themselves as well as by the native Christians. The idea was well received, and especially by the military engineer of the Palamcottah garrison, who afterwards gave the design and superintended the erection of the building.

The design is a modified form of the standard of the Military Board. It is built of burnt brick, plastered with chunam, and has a tiled roof. At the entrance there is a portico with steps. On the weather (south) side he built a verandah which was supported by columns. The English visitors were so pleased with the success of their effort, that they subscribed additional funds to build a verandah on the north side similar to that on the south; and to add a small sanctuary.

Internally there were at first no seats or chairs. These were not required for the native Christians; and when there was service for the English visitors, it was customary, as in other similar places, for the English people to send to the building in advance as many chairs as they required from their own bungalows. The English residents subsequently furnished the Church with a handsome reading desk and pulpit and fifty chairs. They also enclosed the churchyard with a brick wall.

The building and furnishing of the Church were carried out independently of the Government and also of the Church Missionary Society. It was built upon the site of the old Prayer House, which was the property of the C.M.S.; and for this reason the present building is the property of the Society. Like some other buildings in mission stations [1] it was erected for the joint use of European and native Christians by the liberality of the European residents.

The building was opened for use in June, 1839, soon after the Courtallum season for that year had begun. Two priests of the C.M.S. were present, the Rev. John Thomas, of Mengnanapuram, and the Rev. John Devasagaiyam, who was the first Tamil Christian in Holy Orders.[2] Thomas celebrated the Holy Communion and preached to the English congregation in the morning; and Devasagaiyam conducted the Tamil

[1] *E.g.* Christ Church, Trichinopoly, and Christ Church, Tanjore.

[2] *The Church in Madras*, ii. 147.

service and preached to a large congregation of native Christians in the afternoon. It was an occasion of great rejoicing. The native Christians were not only those of Courtallum and the domestic servants of the visitors ; some came from the villages round about. George Pettitt looked upon the opening service [1] as 'the rolling away of the reproach, hitherto lying upon Europeans, of having no Altar to the Most High, in a place where some of them resided in good houses for three or four months in the year.'

The dimensions of the Church are small but sufficient. The inside measurement, exclusive of the sanctuary, is 32 × 18 feet. This gave ample room for the fifty chairs which were provided ; and when they were placed in the verandahs the floor space was sufficient for a native congregation of twice the number.

In the churchyard repose the remains of both Europeans and native Christians as at Palamcottah. The first burial was that of a young daughter of a Madras Civilian, whose clothes were accidentally set on fire, and who succumbed to her terrible injuries. There also rest the remains of a child of the Rev. J. Thomas. Major John Gunning, of the 17th Madras Infantry, who commanded the Nair Brigade in Travancore, was buried in this beautiful spot in 1845. Here also lie the remains of James Roosmale Cocq, the Tuticorin merchant ; and others both English and Tamil, who 'served God in their generation and fell on sleep.' Neither the building nor the churchyard is consecrated.

Courtallum was a popular resort in the hot weather for those stationed in the far south until 1875, when the opening of the southern extension of the South Indian Railway made it possible for them to visit the hill stations of the Pulneys and the Nilgiris. Since then the station has been nearly abandoned. Occasionally distinguished visitors have been attracted by the well-known beauty of the place. In November, 1900, it was visited by the Viceroy, Lord Curzon, and his staff. The Vice-regal party were there on a Sunday and attended a service at the little Church, which was conducted by Bishop Morley, of Tinnevelly. Occasionally a Governor of Madras, while on tour in Tinnevelly, has been attracted by the reputation of

[1] *The Tinnevelly Mission*, 1851, p. 197.

Courtallum, and has turned aside to visit it; but such visits have been scarce. In the old days the place fulfilled one at least important function. It brought together in a small station, where they could not but meet, the official and the missionary, and they learned to regard one another highly. A Tinnevelly civilian never speaks slightingly of a Tinnevelly missionary.

Bishop Spencer, of Madras, was the first Bishop to visit the station. This was in 1845. He gave an appreciative account of the beauty of the place, and of the pleasure of worshipping in the little Church, in his *Journal.*[1]

St. Thomas' Church, Mylapore.—The ancient village town of Meliapore has a history in connection with the apostle St. Thomas, which makes it a place of interest to all Christian people. He is said to have suffered martyrdom at the Mount known by his name in the neighbourhood, and to have been buried in Mylapore, or Meliapore, itself. Every known record has been consulted and searched for further information by various scholars in past times. Not the least of these is Lt.-Col. H. D. Love, R.E., whose labours have placed Indian historians under a great obligation.[2] The town was small and unimportant until the arrival of the Portuguese in India, who for the sake of the apostolic tradition took possession of it, built a wall round it and raised a fort.

The fort they called St. Thoma; the town retained its name of Mylapore among the native inhabitants, as it does still; but the Portuguese generally called the whole settlement by the name they gave to the fort; and this example was followed by the Dutch, French, and English when they in turn obtained possession of the settlement.[3]

After a long eventful history the town and fort were taken possession of by Admiral Boscawen, in 1749, and handed over to the Government of Fort St. George. In the same year a

[1] *Journal of a Visitation Tour*, 1845, pp. 33–38.

[2] *Vestiges of Old Madras, Indian Records Series*, 1913.

[3] *The Fort St. George Records*, cited by Colonel Love, show the use of the spelling St. Thoma up to 1741 with these variations: St. Toma, St. Omay, St. Thomey, Santomay, St. Thomay, Santomey, St. Thome, St. Tome, St. Thomas. After 1741 the French method of writing St. Thomé was adopted by the Fort St. George authorities.

ST. THOMAS', MYLAPORE (St. Thoma).

grant of the town from the Nabob Mahomed Ali Khan was received by the local Government, which enabled them to maintain their right of possession against all other claimants.

The French army, under Count Lally, occupied St. Thoma in 1758–59, during the siege of Fort St. George. The town and the houses in the suburbs were raided by the Mysore troops of Hyder Ali in 1767, 1769, 1780, and 1782; and much damage was done to the houses and Portuguese Churches. With these exceptions the town has been in undisturbed possession of the British Government of Madras since Admiral Boscawen took possession of it.

As soon as the country was made safe from attack by the destruction of the Mysore power, new houses were built by Europeans to the north and west of the old fort. During the first half of the nineteenth century some of these were let for short periods to European officials and their families, who desired a change from the dry heat of the interior to the sea air of the coast.

Up to 1810 the Vepery mission of the S.P.C.K. had charge of the whole of Madras, including St. Thoma and other villages. After that year one mission body after another appeared upon the scene, and took charge of a portion of the work. St. Thoma remained a part of the old Vepery mission till 1822, when Elijah Hoole opened a Wesleyan Methodist mission; upon which the Vepery missionary gave less and less attention to the little congregation; and, having his hands full of work elsewhere, practically withdrew from the station. Hoole liked itinerating among Europeans, and did not retain charge of the St. Thoma congregations more than two years.

In 1824, Robert Carver, a Wesleyan Missionary in Ceylon, buried his young wife at Jaffna;[1] and, seeking change, was invited to take charge of the St. Thoma mission. At that time he had been nine years in the East, working first at Jaffna, then at Trincomallee, and afterwards again at Jaffna. He accepted the invitation and received his orders to make St. Thoma his headquarters, and to visit Poonamallee, St. Thomas Mount, and Pallaveram. The old Vepery S.P.C.K. mission was being sadly neglected for want of workers; consequently no one could

[1] *Tombstones and Monuments in Ceylon*, by J. P. Lewis.

possibly object to the work being carried on by the Wesleyan agents. On his arrival in Madras he paid his respects to Sir Thomas Munro, the Governor of Fort St. George, who assured him of the impartial protection of Government, and wished him success in his efforts.[1] Two years later he paid his respects to Bishop Heber, who received him with great kindness and (Carver says) condescension.[1] In the same year the site at Poonamallee granted to James Hough, the Chaplain, in 1820, for a school for the Eurasian children of soldiers, was transferred to Carver for the purpose of a school chapel.[1] Thus he was established at St. Thoma. According to his letters quoted in the reports of the W.M.S. his ministrations were acceptable to the British residents, as well as to the domiciled Eurasians and native Christians of the station, who were not Roman Catholics. In his ministrations he used the Prayer Book of the Church of England; he was much liked personally, and he remained at St. Thoma for thirteen years.

Bishop Turner of Calcutta visited St. Thoma in 1830. As there were so many Europeans living in the town and near by, for St. Thoma was then a sanatorium for sick officers, he decided that there ought to be a proper Church for them and an ordained minister. He had at his disposal some money for Church purposes; from this sum he made a grant for the purchase of a site and the buildings on it, then known as Bowyer's Tannery.[2] But Carver had the affection and the confidence of the European residents and visitors; and nothing more was done until he was moved from the station by his Society. Bishop Corrie then wrote to the S.P.C.K. in London, and asked them for help to build the Church; saying that £200 would suffice, as several persons were willing to contribute towards the building. He added, 'with the aid of a small weekly contribution collected by my daughter a catechist has been engaged,' etc. The application was granted.[3]

In 1836 the Wesleyan Missionary Society resolved to send out Jonathan Crowther as Superintendent of their missions in India and Ceylon. He and five other missionaries with him

[1] W.M.S. Report for 1826.
[2] *Madrasiana*, by W. Taylor.
[3] S.P.C.K Reports, 1836 and 1837.

were wrecked at Sadras on the way out. Carver rendered assistance to the whole party; and nothing was lost except some cases of books. The Society gratefully acknowledged [1] his 'praiseworthy exertions.' One of the first acts of the new Superintendent was to transfer Carver to Manaargoody, a station of inferior importance to St. Thoma. In 1838 he transferred him to Melnattam, which was smaller than Manaargoody; and in 1839 he transferred him to Porto Novo, which was not much larger than Melnattam.

On the departure of Carver from St. Thoma, or St. Thomé, or St. Thome, his place was taken by Mr. G. U. Pope, on behalf of the Wesleyans. But it was decided by the Madras Diocesan Committee of the S.P.G. to resume work in the place as the successors of the S.P.C.K., and to appoint the Rev. A. C. Thomson, their secretary, to carry it on. Archdeacon Harper accordingly appointed him.[2]

The Rev. A. C. Thomson wrote to the S.P.G. in London as follows regarding his appointment; the letter is dated January 9, 1838:—

'At this meeting [3] also an endeavour was made to realize in some measure the wishes of Bishop Turner and Bishop Corrie, and those of the Society, as indicated in the forty-second page of the Report for 1836, regarding St. Thome. By the Archdeacon's appointment I have held Divine Service there in Tamil and English on Sundays since the beginning of November; and measures are taken for the erection of a Church, on the opening of which both congregations will it is believed be large. A piece of ground has long been purchased for the site of the Church; and certain sums in addition to £200 from the S.P.C.K., and Rs.2,000 from his Lordship the Metropolitan,[4] are already subscribed for its erection.'

Thomson wrote again on March 21, 1838:

'The members of the Vepery congregations who live in St. Thome and the neighbourhood have been collected into a distinct congregation at St. Thome, where Divine Service is

[1] W.M.S. Report for 1837–38.

[2] He was Commissary of the Diocese on the death of Bishop Corrie.

[3] That is, the quarterly meeting of the M.D.C. in October, 1837.

[4] Bishop Wilson of Calcutta.

held three times a week, viz. English Service on Sunday morning, and Tamil Service on Sunday and Wednesday evenings. The average attendance is about 23 at the English Service, and 40 at the Tamil Service. An English school has been commenced in which there are now 23 children. A Tamil school has also been attempted, but it has not yet succeeded.'

A. C. Thomson commenced his pastoral and missionary work at St. Thome in November, 1837, and continued it till 1839, when he returned to England.[1] A set of register books was issued to him for the use of his two congregations; this set remained in use till 1850, when the English congregation received a separate set. During the time he was at St. Thome he collected money to build and furnish the Church. The scheme was approved and promoted by Bishop Wilson of Calcutta, Bishop Spencer of Madras, Archdeacon Harper, and other influential persons; and the amount of money given and promised before his departure was considerable. But he was not privileged to complete the collection nor to see the design carried out.

Robert Carver would have been hardly human if he had not looked back to the time of his happy sojourn at St. Thome. It will never be known how it happened, whether he approached the Bishop of Madras or the Bishop approached him; but it came to pass that at the beginning of 1841 he severed his connection with the Wesleyan Missionary Society, and was back at St. Thome, ministering to the two congregations under the license of the Bishop and preparing for his Ordination. Carver collected the rest of the money required for the new Church in 1841; he was ordained deacon and priest in 1842; and on December 10 of that year the Church and the burial ground attached were consecrated by the Bishop of Madras in the presence of the Metropolitan. The Church was named in honour of St. Thomas the Apostle, whose martyrdom is believed to have taken place at the Mount close by. It must have been a great pleasure to Carver to spend the last four and a half years of his life among people who regarded him with deep affection. He died in August, 1845, of a brain fever, the result of sunstroke, and was buried under the altar of St. Thomas' Church. Bishop

[1] Vol. ii. p. 397.

Spencer was at Courtallum, in Tinnevelly, when the news of Robert Carver's illness reached him; he wrote in his *Journal*: [1]

'The sad tidings reached me here of the utterly hopeless state of my dear, long-tried, and always found faithful friend, Mr. Carver, one of the most devoted servants, I hesitate not to say, of the Lord Jesus Christ in this diocese.'

The inscription on the tablet in the Church was written by the Bishop himself. It runs thus:

'Sacred to the memory of the Rev. Robert Carver, missionary of the S.P.G., and late minister of this parish, who departed this life at St. Thome on August 25, 1845, aged 57 years, after thirty years of devoted work in India. Blessed are the dead which die in the Lord.'

Before the death of Carver, in 1845, an effort was made to obtain a handsomer set of altar vessels than had been in use up to that time. A subscription list preserved among the Church Records shows that Rs.230 were given by the European friends and parishioners, and Rs.12 by the Native Christian congregation. Among the names are those of the Rev. J. Morant, Domestic Chaplain to Bishop Spencer, 1842–45; the Rev. E. Whitehead, Domestic Chaplain, 1845–48; General Pearse, Captain Cooke, Lieutenant Stapleton, and the families of Wilkins, Chapman, Langley, etc. Two years later the Rev. A. R. Symonds issued an appeal for funds to improve the Church furniture. In that year and in 1848 Rs.613 were given by Europeans living in Madras who were interested in St. Thomas' Church. Among the subscribers were George Arbuthnot, F. M. Biggs, J. A. Hudleston, W. Morehead, Thomas Morris, E. P. Thompson, Major G. A. Underwood, Thomas Wilkins, G. D. Drury, Walter Elliot,[2] Major Crisp, Colonel Lawe, Colonel Moberly, G. B. Shaw, J. F. Thomas, etc.

The Church was evidently in favour among a considerable number of the European official residents; and for this there were two chief reasons. Its situation, close to the sea and overlooking it, gave it the advantage of a fresh and untainted sea

[1] *Journal and Charges*, 1845, Rivingtons, 1846.

[2] After whom Elliot's Beach is so called. His wife was Maria Blair; see Lee Warner's *Life of Dalhousie*, vol. i. p. 99.

breeze. They to whom this comparatively fresh breeze was a matter of great personal importance, used to drive down to the beach road late in the afternoon and enjoy it. On Sunday evenings they could attend service at St. Thomas' without losing the benefit of it. In addition to this there were two good preachers in Madras at this period who frequently preached at the Church by the sea. One was Vincent Shortland, who was gazetted Archdeacon in 1846; and the other was the Rev. A. R. Symonds, who was appointed Secretary of the Madras Diocesan Committee of the S.P.G. in the same year.

In 1848, A. R. Symonds had the opportunity of purchasing the old Wesleyan Chapel, in which Robert Carver had officiated before his ordination, and took advantage of it. He converted it into a separate chapel for the native congregation, who contributed over Rs.200 towards the repairs and alterations; and a Eurasian clergyman was appointed to minister in it. Ten years later a native clergyman was placed in charge; and since that date there has been a succession of excellent native clergymen, namely:

The Rev.	B. David	.. .. ..	1858–74
,, ,,	D. Savirimuttoo	.. ..	1874–83
,, ,,	S. Theophilus	.. .. ..	1883–90
,, ,,	V. Gnanamuttoo	.. ..	1890–1905

Between the years 1847 and 1856 the Directors were trying to carry out the policy of dissociating themselves from the work of missionaries, and of putting an end to the joint use of Churches by European and Native congregations. In the Presidency there were many Churches so used.[1] The Madras Government were not favourable to this policy; and by one means or another delayed the execution of it in more than one station. The purchase of the mission churches at Vepery, Chittoor, and Palamcottah was the result of it; [2] and the question of selling St. Thomas', Mylapore, to the Government, which was discussed by the Madras Diocesan Committee of the S.P.G.

[1] St. Matthias', Vepery; C.M.S. Chapel, Blacktown; St. Thomas', Mylapore; Christ Church, Trichinopoly; St. Peter's, Tanjore; Christ Church, Ramnad; Christ Church, Palamcottah; and several smaller Churches.

[2] Vol. i. pp. 247, 271, 576, 600, 637.

in 1856, and approved by Bishop Spencer and Archdeacon Shortland, was raised in consequence of the declared policy of the Directors. The Directors thought that their Governments in India ought not to be mixed up with missionary operations. The Bishop, the Archdeacon, and the S.P.G. thought that the ministrations to a purely European congregation ought not to be carried on at the expense of a mission society. These different views were like different roads which lead to the same terminus. The S.P.G. offered to sell some of their Churches to the Government, subject to certain safeguards connected with their consecration. The Vepery Church was sold in 1852; Palamcottah in 1855; the St. Thome Church was offered in 1856; and the Chittoor Church was sold in 1857.

When the offer of the St. Thome Church was made, the Chief Engineer was ordered to value the buildings [1]—Church, school, and parsonage; and the S.P.G. were asked to state their price. To this the M.D.C. replied through their secretary, 'whatever sum the Government considers fair and equitable.' The Government recommended the purchase to the Court of Directors.[2] They obtained a statement from the Archdeacon showing the number of Government servants and their families who attended at St. Thomas' Church; they mentioned that the services had hitherto been supplied by the S.P.G., but that the Society was no longer able [3] to bear the expense; they said that the Bishop recommended the purchase on the ground that the officials attending the Church had 'a direct claim to the services of a Chaplain;' and they added that the valuation of the Chief Engineer amounted to Rs.20,068.

The Directors replied [4] that it was not their practice to interfere in the matter of locating the Chaplains; that a Chaplain could be assigned to St. Thome in the discretion of the Government and the Bishop, unless his services were more urgently required elsewhere; and they authorized the renting of the Church for one year from the S.P.G.

The Church and burial ground were accordingly rented to

[1] Consultations, Sept. 30, 1856, 1, 2.
[2] Letter, March 10, 1857, 9-11, Eccl.
[3] It would have been truer to say 'willing.'
[4] Desp. Sept. 23, 1857, Eccl.

Government, and the agreed upon sum was Rs.100 per mensem. The Government undertook to keep the property in repair during the lease. They supplied what was necessary for a second class Church,[1] including a set of communion plate and an iron safe ;[2] and they sanctioned an establishment of five servants. In 1859 the Government of India recommended delay in the purchase owing to financial stringency.[3] The renting was, however, renewed year by year ; and this continued for six years. During this time no Chaplain was appointed to the Church ; and the Government began to make inquiries.[4] In 1863 there was a new Bishop, and the committee of the S.P.G. was different from what it was in 1856. On December 22, 1863, they passed this resolution :

' The Committee having again had under their consideration the G.O. dated August 8, 1863, on the question of providing for the charge of the St. Thome Church, deem it highly necessary that it should be explained to Government that they desire that this ministerial charge shall be permanently retained by their secretary.'

Bishop Gell, by request, forwarded this resolution to Government on January 5, 1864, and asked the views of Government in reference to the committee's wish. This was the reply :[5]

' The Governor-in-Council has no alternative but to abolish the Chaplaincy of St. Thome, and to discontinue renting the Church, the rental of which will cease from the 1st proximo.'

Thereafter St. Thomas' Church has been adequately served by successive S.P.G. secretaries, including A. R. Symonds, J. M. Strachan, C. E. Kennet, F. H. Reichardt, W. Relton, and Arthur Westcott ; and the Government has made a monthly grant to them for the European work they do.

In the Church itself there are many memorial tablets. Among them are eight to different military officers ; one commemorates Captain Mars Morphett, formerly of the 57th Regiment, who

[1] That is, a Church for a small station.
[2] Under the Rules of April 30, 1857.
[3] Madras Consult, Oct. 21, 1859, 3, 4.
[4] G.O. August 8, 1863, Eccl.
[5] G.O. Jan. 18, 1864, No. 6, Eccl.

married a daughter of the Rev. Christian Pohle of Trichinopoly, in 1818, and was Sheriff of Madras in 1847; others recall the names of Watson, Shortland, Gordon, and Sim. Among the civilians thus honoured are the names of Bain, 1852; Jenkins, 1856, a solicitor who was for some years Lay Trustee of the Church; and R. W. Lodwick, of the Bombay Civil Service, whose wife died in Madras in 1877. The tablets show the nature of a portion at least of the congregation in past times. Archdeacon Shortland erected a very handsome window in the Church in memory of his second son, who was one of the victims of a hurricane in Burmah in 1854. He was Adjutant of the 36th Madras Infantry. A tablet to his memory and that of other officers of the regiment, who were lost at the same time, was erected in the Cathedral by the surviving officers of the 36th; but his father placed his own memorial in the Church of St. Thomas, at Mylapore.

CHAPTER VII

CHURCHES BUILT IN THE TIME OF BISHOP SPENCER

St. Paul's, Mangalore. The station. The Church, 1842–43. Size and cost. Troops removed. Chaplain transferred to Mercara. Cemetery. The old Church clerk. The memorial gifts.

St. John's, Pondicherry. Early local history. Monsieur James Pernon. The S.P.C.K. grant. Private subscriptions. The Church, 1843–44. Monsieur Pujol the Governor. Bishop Spencer's intentions. The furniture. Ministration arrangement. Consecration. Government assistance.

Chudderghaut, Christ Church, and *St. George's.* The station. The first Church, 1844. How it was served. The second Church, 1867. The Bolarum and Chudderghaut Chaplaincy. St. George's Church Committee. Henry Fitzpatrick, the first Incumbent. The furniture. Memorial tablets and windows. The clock. The porch.

St. Paul's, Mangalore.—The town and station of Mangalore are situated on the west coast of India about twelve degrees above the equator. The station is now the administrative centre of the South Canara District, and the headquarters of various important trades and commercial enterprises. It is at the mouth of a large and beautiful river, which would make a splendid harbour if the entrance were not blocked to vessels, except those of very small size, by a sandy bar. The town stretches along the northern bank of the river. Between it and the sea is the old cantonment and fort on an elevated piece of ground. The shore is now covered with plantations of coco-nut; so that the town is not visible from the sea. The soil is rich and productive, and the scenery between the coast and the Western Ghâts is of acknowledged beauty.

The early Portuguese settlers were attracted by the possibility of a secure harbour as well as the productiveness of the soil. Their ships were not too large to cross the bar; and so they seized the town in 1596 and erected a factory and a fort. These they kept possession of till 1763, when they were taken

ST. PAUL'S, MANGALORE.

by Hyder Ali of Mysore for his own purposes. He wanted a port on the west coast in order to keep open his communication with his French allies at Mauritius; and at their desire he established at Mangalore a dockyard and an arsenal.

This made the place of some importance to the English East India Company which ruled at Fort St. George and Bombay. A British force from Bombay took the place in 1768; but as the force had to push on to an objective nearer the Mysore border, the Fort was abandoned the same year. It was taken again in 1781, and recovered by Tippu Sultan in 1784 after a gallant defence by Colonel Campbell, who was vastly outnumbered. It came into the hands of the British forces again in 1799, after the fall of Seringapatam and the death of Tippu. Since then it has remained British territory.

For some years after this a small military force was cantoned at Mangalore for the purpose of keeping order in the District and of guarding the passes which led into Mysore. In 1824 nothing remained of the Fort [1] but the foundations. Colonel A. Grant had built a house on one of the large bastions; and the gentlemen of the Civil Service had imposing garden houses round about. The garrison consisted of a few companies of Native Infantry.

The garrison was increased in 1837 during the Coorg rebellion, in the course of which the rebels attacked Mangalore and destroyed the house of the District Magistrate. The increase of the garrison had the effect of calling the Church into being. For in 1840 the station was considered large enough to have a resident Chaplain. The rule of the Company was to supply a Church in every military station where there was a resident Chaplain. As soon as the Chaplain arrived there was a local agitation for the building of a Church.

In 1841, the Rev. R. W. Whitford being Chaplain, application was made by the commanding officer to the Military Board for the Church. They in turn passed on the application with a recommendation to the Government, and it was sanctioned.[2] It was to accommodate 120 persons, and to cost

[1] Welsh's *Reminiscences*.

[2] Consultations, Oct. 5, 1841, 1, 2; Letter, Jan. 18, 1842, 2, Eccl.; Desp. March 19, 1844, 3, Eccl.

Rs.5,128. The Rev. Alfred Fennell succeeded Whitford in 1842, and saw the building of the Church in that year and in 1843. It was finished and furnished before Bishop Spencer's arrival in November in the latter year, and was consecrated on the fifth of that month.

When the building was finished there was a difficulty. It was found [1] that the cost amounted to Rs.7,215, and that the accommodation had been reduced. It appears that as there was no Engineer officer at Mangalore, the Officer Commanding instructed the Station Staff Officer, Captain McCally, to superintend the building of the Church according to the standard design of the Military Board. At the same time he reduced the dimensions of the sanctioned building to what, in his opinion, was required. Captain McCally had no experience of erecting buildings ; and instead of employing a contractor, he employed prison labour. The result was that the bills amounted to Rs.2,000 more than the estimates. Captain McCally left India on leave before his bills were examined and his explanation received ; but as soon as the Directors heard from Madras [2] they called for his explanation in London. With this explanation in their hands they wrote [3] to Madras. They declared themselves satisfied that Captain McCally had acted entirely under the orders of his superior officer. They said that nothing could be more unsatisfactory than the whole of the proceedings connected with the building. They mentioned that the Bishop of Madras had stipulated that the building should hold with comfort 120 persons, and they were now informed that it would only accommodate sixty. 'We should have hesitated giving our sanction at all to this Church if it were required only for so small a congregation.' They added that the work had been extravagantly, inefficiently, and badly executed ; and they blamed the Military Board.

The internal area of the Church is 57 × 25 feet. When proper space is allowed for the sanctuary, the pulpit, lectern, and clergy stall, and font, it will be found that there was ample accommodation for 100 people, if so much was required.

[1] Consultations, Nov. 28, 1843, 10, 11.
[2] Letter, Oct. 8, 1844, 6–9, Eccl.
[3] Desp. April 2, 1845, 1–5, Eccl.

It is, however, doubtful if so much accommodation ever was required except during a few years after the Coorg rebellion, when the garrison was augmented.

Mangalore is no longer a military station. It is the centre of District administration, and the headquarters of important commercial and industrial communities of Europeans and Eurasians, who enjoy the advantage of the small Church erected in 1843; many of them have been thankful for the chance which gave it them. The Government wisely recognizes the utility of a place of worship for its servants and other Europeans and Eurasians. In 1897 extensive repairs [1] to the building were carried out, which gave it a new life for another generation or two.

The first Chaplain was appointed to the station in 1840. There was a regular succession till 1851. For a few years before that date, one of the duties of the Mangalore Chaplain was to visit Mercara, the capital of the Coorg country. It was in that year discovered that Mercara had a larger European community than Mangalore. It was therefore ordered that the Chaplain, the Rev. A. Fennell, should make Mercara his headquarters, and should visit Mangalore occasionally.

The Mangalore cemetery, which was consecrated by Bishop Spencer in 1843, contains the remains of some notable officers in the East India Company's Service. There are no monuments to those who fell in the gallant defence of the place in 1784. The earliest is dated 1800, and is to the memory of Brigadier-General John Carnac of the Bombay establishment.[2] The Hon. Michael T. Harris, son of the first Lord Harris of Mysore and Seringapatam, died at Mangalore in 1824, when he was ruling the District as Collector and Magistrate. Here also lie members of the families of Neale, Ewing, Babington, and Noble, so well known in Madras history. A substantial wall was built round the ground in 1847.[3]

It is worthy of remark that a quarter of the population of the town of Mangalore is Christian.

In the year 1901 the old Church clerk, whose recollection

[1] G.O. June 2, 1897, 34, Eccl.

[2] *Monumental Inscriptions*, J. J. Cotton, p. 165.

[3] Letter, Feb. 22, 1848, 14, Eccl.; Desp. July 16, 1851, 15, Eccl.

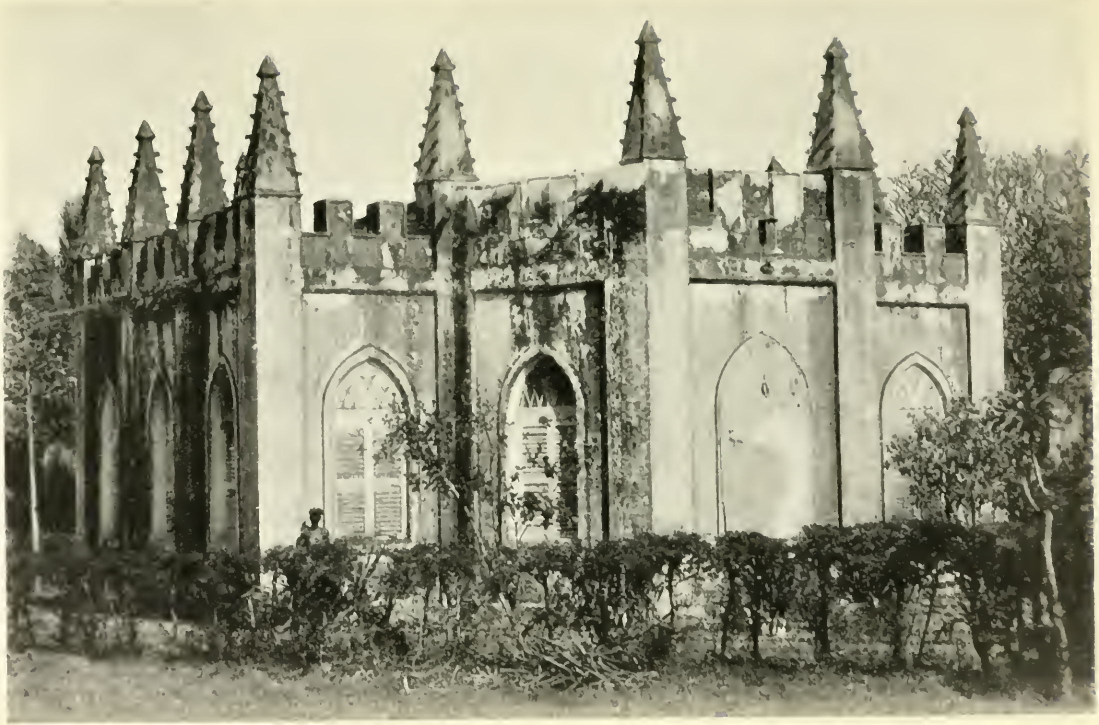
went back fifty years, informed Mr. J. W. Bays, the Lay Trustee, that when the headquarters of the Chaplain were removed to Mercara he took with him to that station all the early register books and records of Mangalore. It is certain that they are not now at Mangalore. The baptismal and marriage registers commence in 1855, and the burial register in 1859. The file book begins in 1853 and the register of services in 1850.

From the same source was derived the information that the Church was built by means of prison labour—that the tower of the Church was added later on at the expense of the congregation—and that the tower clock, with its two dials, was made in the Basle Mission workshop, and put up by one of the German missionaries at the cost also of the congregation.

At various times members of the congregation, singly or jointly, have presented various ornaments and articles of furniture. The handsome hanging lamp was presented by Mr. J. W. Best of the Madras Civil Service ; the brass cross and vases for the altar by Mrs. Scott ; and the harmonium was given by the united effort of the whole congregation.

Ther eis only one tablet in the Church. It was erected by the station as a memorial of the services rendered as Lay Trustee by Mr. Frederick Noone, the head of one of the houses of agency, who died in 1896 and was buried at sea.

St. John's, Pondicherry.—The French East India Company was founded and commenced operations in the East in the year 1604. Their intentions, like those of the English Company, were purely commercial ; and they traded in a quiet way for the first seventy years of their existence without having any factory house or fort of their own. In 1672 they established themselves at Pondicherry with the consent of the local ruler of the Tanjore country ; and as the place was suitable for their purposes, they purchased the site ten years later, and erected a small fort to protect their property and their interests. This action aroused the jealousy of the Dutch East India Company, who had their own interests to maintain on the Coromandel coast. Accordingly, when war was going on between France and Holland in 1694, the Dutch sent a fleet



ST. JOHN'S, PONDICHERRY.

and a strong force to attack the new Pondicherry fort. It was captured by them; but when peace was made in 1697, it was restored to the French Company.

The French immediately began to fortify afresh, and in a stronger and more scientific way, so that Pondicherry became a place of much importance. The old records show that a kindly and cordial relationship existed between the French and English merchants on the coast from the time the French established themselves at Pondicherry till the arrival of Monsieur Dupleix in 1742.

Dupleix was a man of political ambitions rather than a merchant. The Dutch had been jealous of other European nations taking a part in Indian trade because they wanted to have the whole trade in their own hands. Dupleix did not trouble about trade; he neglected it; what he wanted was to establish French dominion by driving out other competitors. So he formed the plan of destroying British power in India, and making the power of France paramount in its place.

This policy led to trouble. Fort St. George was besieged and taken in 1746. Two years later Pondicherry was besieged without success. Ten years later arrived General Count de Lally to carry on the policy of Dupleix. Fort St. David was taken from the English Company, and its fortifications destroyed in 1758. Then followed an unsuccessful siege of Fort St. George. Two years later Colonel Eyre Coote took Pondicherry and completely destroyed the fortifications. On the conclusion of peace in 1763 the town was restored to the French and re-fortified. When war broke out again in 1778, General Hector Monro took Pondicherry and again destroyed the fortifications. In 1783 it was restored; but the spirit of Dupleix remained, and it was again fortified. In 1793 war was again declared, and Pondicherry fell for the third time to a British force. This time the force was commanded by General Braithwaite. In 1802 the place was restored to the French, but only to be re-occupied in the following year, when the Peace of Amiens came to an end. It was finally restored to the French in 1815, but this time under conditions which have been faithfully kept:

(i) That the town was not to be fortified.

(ii) That foreign troops were not to be landed in it.

Since that time it has had a happy and peaceful existence as one of the most beautiful and best-arranged towns in the south of India. It is well laid out, with broad streets which cross one another at right angles, and have avenues of trees for shade and beauty. The houses are handsome, lofty, and roomy, especially along the Marina, which is a wide, well-kept road, parallel to the shore.

The inhabitants are mostly engaged in merchandise. At the time the English Church was built the export trade consisted of cotton goods made by machinery in the local mills, sugar, pepper, and ground nuts. And the imports were the general manufactures of France. At that period the population consisted of 750 Europeans, 800 Eurasians, and 78,000 Natives.

Nearly all the Europeans and Eurasians were Roman Catholics, and a great number of the Natives as well. But there was a small number of English Churchmen among them; and they had the countenance and the support of a Frenchman who held a high position in the society of the place.

Monsieur James Pernon, of the firm of Mottet, Pernon & Co., and his two brothers were the sons of a French lady by her first husband, who was also a Frenchman. On the death of her husband she married a British officer in the East India Company's Service, who sent the boys to England for their education. James Pernon also went to Oxford University. In due course they returned to Pondicherry as merchants; and they had also become enthusiastic and zealous members of the Church of England.

Bishop Wilson of Calcutta visited Pondicherry in 1835. A room in a vacant house was prepared for divine service, and there he confirmed nine persons, who were partly prepared by himself.

In the year 1842 [1] the Rev. Joseph Knox was Chaplain of Cuddalore; and one of his duties was to visit Pondicherry—eight miles from Cuddalore—once a month. The only British official there was the consul; but among the Eurasians there were a few of British birth and British religion; and there were, besides, the members of the Pernon family and some other

[1] S.P.C.K. Report for that year.

Frenchmen who were like minded. It was probably M. James Pernon who suggested to him the idea of building a small Church in the place. Knox wrote to the S.P.C.K. in London, in the year 1842, and asked for a building grant. He informed the Society that he usually hired or borrowed a room for the purpose of worship, and that there were between fifty and sixty people to whom he was called upon to minister. The building would be for the joint use of the European and the native congregation, like the building at his head station at Cuddalore. The Society, in reply, set aside £60 for use as soon as it was required.

This grant encouraged those who were locally interested to raise money for the purpose in view. It did not come in very fast at first; there were some obstacles to overcome; what they were is not recorded; but there is no doubt that there was some local opposition to the building being erected at all. Bishop Spencer wrote in 1843 [1] to the Society, and mentioned that more than the equivalent of their grant had been locally raised for the erection of the Chapel. It was not till 1845 that the Bishop was able to claim the £60 voted in 1842; he then wrote and said [2] that the obstacles which had so long existed to its erection had been happily removed. The removal of the obstacles was due to His Excellency the Governor of Pondicherry, Monsieur Pujol, of whom the Bishop wrote [3] in 1845, 'It is my pleasing duty to tender my respectful thanks to H.E. the Governor of the French Settlement in India, for so liberally according to the Church of England that support, without which the Chapel could not have been built.'

Bishop Spencer in the same note said that it was a peculiar satisfaction to him to mention that a pretty chapel, the property of the Church of England, had just been erected at Pondicherry for the benefit of its little flock of French Protestants; and he added that there was good reason to believe that the Protestant population of Pondicherry might be increased if the services of a resident clergyman, a Frenchman if possible, could be

[1] S.P.C.K. Report, 1843.

[2] S.P.C.K. Report, 1845.

[3] *Journal of a Visitation Tour*, Rivingtons, 1846, p. 142, note.

obtained. In expressing this opinion there is reason to suppose that he misconceived the purpose for which the Church was built. When Joseph Knox appealed to the S.P.C.K., he had in his mind primarily members of the Church of England who lived in Pondicherry, to whom he owed a religious duty; and as he proposed also 'to build a school-house and appoint a master to instruct the Natives,' he had in his mind also the promotion of mission work in connection with the Cuddalore S.P.G. mission.

The floor space of the building is 50 × 41 feet; and there is accommodation for about 100 Europeans. The original cost of the building is not known; but most of the money was given and collected by the family of M. James Pernon. It was well furnished, with a teak pulpit, reading desk, and lectern, a stone font, Altar rails, punkahs, and harmonium. When Major de Vismes, of the Madras army, who was British Consul and Lay Trustee of the Church, died in 1901, the congregation presented to the Church in his memory a handsome pair of brass candlesticks for the Altar with an inscription on each. There is one memorial tablet in the Church, recording the death of the wife of Major Fulton of the Company's 2nd Regiment of Europeans.

Monsieur James Pernon conducted a service in the French language in the Church for over forty years, using the French translation of the English Prayer Book; and he frequently conducted a service in English as well. The Chaplain or the English S.P.G. missionary at Cuddalore visited the place monthly to administer the sacraments. An S.P.G. catechist, who was also custodian of the Church, was in charge of the Native congregation.

As it seemed necessary for the building to have an owner, it was consecrated by Bishop Gell in 1891, and put into the trust ownership of the Bishop and Archdeacon of Madras. Up to that time M. James Pernon had acted as trustee owner. Soon after the transfer M. Pernon died; and the British Consul was appointed Lay Trustee. The French services fell into abeyance; but sometimes the British Consul had been able to continue them. This was the case with Major de Vismes. The Rev. A. E. Stanley, the visiting Chaplain from Poonamallee.

when Major de Vismes was Lay Trustee, was also able to officiate and preach in French.

The Church was not in any way connected with the Government; but, being appealed to in 1898, they sanctioned some repairs as a special case, on the ground that the building had been of some service to officers in its employ. At the same time they refused to place the Church on the list of those to be repaired by the Department of Public Works.[1] Three years later they sanctioned the salary of a lascar to look after the building and the English cemetery, on the application of the Rev. A. E. Stanley.

Chudderghaut—Christ Church and *St. George's*.—Chudderghaut is the name of an area just outside the walls of Hyderabad and to the east of them. It was the area set apart for the abode of the European officials and their European and Eurasian subordinates when a Political Resident was first sent to Hyderabad by the Government of India. On the eastern border of this area is built the Residency. It is a lofty and spacious mansion on the bank of the river which flows through the city. It was built after the model of Government House, Calcutta. It is surrounded by a garden. The rest of the area contains the bungalows of the higher and lower officials in the service of H.H. the Nizam, or of the British Government, the public buildings and gardens, the Residency cemetery and the Church. The whole area is enclosed by a high wall.

At the periods when the two Churches were built nearly all these officials were either Europeans or Eurasians, and the need of the buildings was very great.

A Chaplain was appointed to Secunderabad,[2] where the British Subsidiary Force was cantoned, in the year 1813. He lived in the cantonment, which is about three miles north of the Residency. Six miles further on, in a northerly direction, was another cantonment, known as Bolarum, which was the headquarters of the Hyderabad Contingent. This force was then part of the army of the Nizam, and was officered by Europeans and Eurasians. The duty of the Chaplain was

[1] G.O. Jan. 31, 1898, 14, Eccl.

[2] See vol. ii. 115.

divided between the two cantonments and the Residency; but the work involved was far beyond the powers of one man. Seven years later a second Chaplain was appointed, and it became possible to minister to all the Europeans and Eurasians in the three stations. One of the Chaplains officiated regularly at Secunderabad; the other visited Bolarum and Chudderghaut on alternate Sundays. On the day he went to Bolarum 'divine service was held in the large saloon at the Residency, when all members of the Staff, minor officials, clerks, and Native Christians were welcome to attend.' The service was conducted by the Resident himself or by an officer chosen by him.[1] When he went to Chudderghaut divine service at Bolarum was arranged for by the General Officer Commanding.

The Rev. G. H. Evans was—to use the expression of Bishop Spencer—'the exemplary Chaplain' of Secunderabad from 1840 to 1849. Major-General J. S. Fraser was the Political Resident during the same period and beyond it. It was through the exertions of these two men that the Churches at Chudderghaut and Bolarum were built. In a letter[2] to Bishop Spencer the Chaplain gave most of the credit of these undertakings to the Resident. If the Resident had written any letters on the subject he would have given doubtless a fair share of credit to the Chaplain. This is what the latter wrote to the Bishop:—

'As an evidence of the increasing interest that is felt on the subject of religion among the English and East India[3] community in this neighbourhood [*i.e.* in Secunderabad] may be mentioned the erection within the last twelve months of two District Churches: one at the Residency and the other at Bolarum.

'In both instances the principal part of the funds for building has been subscribed by the inhabitants residing on the spot, and the officers of the Nizam's Service; and when it is considered that one of the Churches cost upwards of Rs.5,000, and the other Rs.12,000, it will be seen that many individuals must have contributed largely to this good object.

[1] *Memoir of General J. S. Fraser*, by Col. H. Fraser, p. 243.

[2] *Journal of Bishop Spencer*, 1845, p. 222.

[3] At the period when the letter was written the Eurasian community was known by the term East Indian.

ST. GEORGE'S, CHUDDERGHAUT.

'The Church at the Residency is particularly indebted to the kind encouragement and assistance of Major-General Fraser, the Resident, by whose influence both Churches have been built with the sanction of the supreme Government and with the concurrence of that of H.H. the Nizam. Of the General's very liberal donations your Lordship is already aware.

'The building is a very substantial one with Grecian windows, calculated to accommodate about 120 or 130 persons. It is neatly, I might say, elegantly, fitted up; and was opened for public worship in September last; from which time there has been divine service regularly every second Sunday, which is as often as the Chaplains are able to visit, there being three full services on Sunday at the Church. The advantage of a place of worship on the spot is obvious, and I am happy to say is duly appreciated by those for whose benefit it was designed; [1] the more so, as owing to the distance of the mother Church at this station [Secunderabad] many families had been unavoidably left destitute of the means of grace; not to speak of the difficulty of obtaining seats, since the Church here is capable of containing not quite half the number of European soldiers who are under our spiritual charge. I may add that the Residency Church was built in less than six months, chiefly through the assiduous attention and zeal of Mr. Wray the postmaster.'

The Church was opened for use in September, 1844. Most probably the Rev. G. H. Evans, who had taken a leading part in bringing the design to a successful conclusion, conducted the opening Service; and it is difficult to imagine that General J. S. Fraser, who had co-operated so heartily with him, was not present also. Henceforth for nine years, that is until 1853, when he resigned his appointment, 'it was the General's regular custom, when there was no clergyman, to officiate at the little Church at Chudderghaut.' [2]

Bishop Spencer of Madras visited Secunderabad in the early part of 1845. There is no record of any conversation about consecration; but with regard to this, it is known that Bishop Spencer himself had a difficulty, like others of his time. He had consecrated several Churches and cemeteries in the

[1] That is, by the European and East Indian residents.

[2] *Memoir of General J. S. Fraser*, p. 243.

East India Company's territories; and had done this gladly and willingly. But Bolarum (at that date) and Chudderghaut were outside the Company's territories, and he hesitated to put under legal protection places and buildings where the ecclesiastical law did not run, and was consequently powerless to protect. It is possible that he attached greater importance to the legal aspect of the question than to the Christian rite of benediction—the solemn ceremony of setting aside things and places from all profane and common uses. It was a matter of importance to the parishioners that their Church should be a place where they might be lawfully married. The Bishop therefore licensed the building 'for all ecclesiastical purposes,' including marriage, and left the question of consecration for future settlement. The license did not imply that any minister of any Christian communion might officiate in the building. Such an act would not have been regarded at the time as ecclesiastical; indeed, it would have been an infraction of the ecclesiastical law.

There is a local tradition that the first Chudderghaut Church was in its origin the result of an interdenominational effort made by the Chudderghaut Protestant community; and that it was left unconsecrated in order that it might be used by various Christian denominations, as well as by the Chaplains of Secunderabad. This tradition has no foundation in fact, as the extracts quoted above testify. There is also a local tradition that the first Church was the practical result of a purely congregational effort. In the letter from the Rev. G. H. Evans to Bishop Spencer, quoted above, it is said that 'the principal part of the funds for building has been subscribed by the inhabitants residing on the spot'; and the opinion is expressed that what had been done 'is duly appreciated by those for whose benefit it was designed.' These words seem to make it plain that there was some outside help both in the original suggestion and in the subsequent effort to carry it out.

The Chudderghaut folk were proud of having a Church of their own; and they exercised the rights of ownership rather jealously. In the time of General Fraser they elected a committee of four Wardens, one of whom was appointed secretary.

After 1853, when General Fraser left, the local records show that there were irregularities and divisions. The Residents who succeeded Fraser did not take the same leading part in ecclesiastical affairs as he did. Vacancies among the Wardens were not filled up as they occurred; and it was found in 1863 that the business matters of the parish and the Church were in the hands of one Warden only. With the permission of the Resident a meeting of the congregation was held, and it was agreed to elect a standing committee to hold the building in trust and to keep it in repair, and a Vestry to manage the ordinary affairs of the Church, including the finances.

From the very first the accommodation of the building, which was known as Christ Church, though it was neither dedicated nor consecrated, was insufficient; but it was made to suffice for twenty-three years. During that time the parishioners were indebted to the joint Chaplains of Secunderabad for a fortnightly Service. Among them were the Rev. J. Gorton, 1847–55; the Rev. J. D. Ostrehan, 1855–60; the Rev. T. Foulkes, 1860–66; and the Rev. W. B. Powell, 1866–67.

In the month of May, 1865, the feeling of the inadequacy of the building came to a head, and a meeting of the congregation was held to consider the possibility of erecting a larger Church. Sir George Yule, the Resident, presided. The Rev. C. Rhenius, joint Chaplain of Secunderabad, was present. It was proposed that every member of the congregation should give a month's pay to the building fund. The amount required was Rs.20,000. The Resident promised Rs.5,000; Sir Salar Jung, Prime Minister of the Nizam, Rs.2,000;[1] the Christ Church school managers, to whom the old building was to be sold or handed over for school purposes, Rs.2,000; the London S.P.C.K. gave Rs.550. The rest was raised by the Chudderghaut community among themselves and their friends in the British cantonment.[2]

Whatever misunderstanding there may have been regarding

[1] It is uncertain if this was a personal gift or a Government grant. Sir Salar Jung made a note that it was 'in consideration of the number of Christian subjects of this Government residing in Chudderghaut.'

[2] Letter from the Rev. D. G. Clarke, Chaplain of Bolarum and Chudderghaut from 1868–71, to the author, Jan. 1919.

the intentions of the builders of the first Church was clearly dispelled by what was said and done at the laying of the foundation stone of the second building on November 25, 1865, by Lady Yule. The formula made use of by her was this :—

' In the name of the Father, the Son, and the Holy Ghost, I lay this foundation stone of the Church, to be called the Church of St. George, in faith and hope, to be now erected for the worship of Almighty God according to the usage of the United Church of England and Ireland.'

The Resident gave an address, in which he mentioned the unusual circumstance of a Christian Church being built in a Mahommedan country. He paid a tribute to the liberality of the Prime Minister of the Nizam in allowing this to be done and helping to do it ; and he urged the Chudderghaut community to look upon the building as their forefathers looked upon their parish Churches at home. The Service at this important ceremony was conducted by the Rev. C. W. S. Taunton, Senior Joint Chaplain of Secunderabad.

The building was finished at the end of March, 1867. On April 10 an opening Service was conducted by the Rev. W. B. Powell, Joint Chaplain of Secunderabad ; and a daughter of Sir George and Lady Yule was christened. There was a desire on the part of many subscribers to have the Church consecrated, if this could be legally done. A vote was taken on the subject at a small gathering, and by a narrow majority of eighteen to fifteen it was resolved not to seek consecration. The people did not really know the meaning of consecration, and there was no one at hand apparently who could inform them. They had an idea that it meant taking the building away from them and making it Government property. Accordingly they voted against consecration in order to keep the management and the care of it in their own hands. It is said that the Rev. W. B. Powell approved of their vote as ' saving the building for the people.' Soon after the opening ceremony Bishop Gell licensed the building for all ecclesiastical purposes. It has remained in this condition ever since, neither dedicated nor consecrated nor put into trust ownership. It is generally known as St. George's Church, the name having a kindly

reference to the Resident who so liberally helped to bring it into being; but it was never regularly and officially christened. It is a commodious, handsome structure of Gothic design.

In the year 1867 Bolarum and Chudderghaut were separated from Secunderabad and formed into a Chaplaincy by themselves. The first Chaplain was the Rev. W. B. Powell. He had to reside at Bolarum and pay eight visits to Chudderghaut every month, that is to say, one every Sunday, and one on some other day of each week. He was succeeded in 1868 by the Rev. D. G. Clarke, and in 1871 by the Rev. T. A. C. Pratt. There was a Church committee of management, which inherited the tradition of independence from its predecessor at Christ Church. In practice the tradition led to friction; for it involved the unnecessary exclusion of the Chaplain from the Church committee and from any part in the administration of affairs.

In 1872, Mr. Henry Fitzpatrick, manager of the Bible Society's Depôt at Secunderabad, was to all intents and purposes chosen by the congregation to be their minister. He was a European, born and educated in the country, of pleasing manners, and well known to those who desired his services. Bishop Gell of Madras sent him to the Rev. D. G. Clarke at Vepery for study and guidance in parish work. He commenced as a Lay Worker at Perambore. He was then ordained Deacon. After a year's work at Vepery he was ordained Priest, and was appointed Incumbent of Chudderghaut in 1874. Here he worked with acceptance till 1894, when he died.

The furnishing of the Church was carried out by the congregation in course of time. Some of the adornments were personal gifts; but most of the furniture was the joint gift of the congregation. The London S.P.C.K. gave a handsome set of Service Books.[1] The brass eagle lectern was the gift of Mr. C. Price. The Altar candle-sticks and flower vases, the brass pulpit lectern, the silver-mounted collection bag holders, and the large bell, were all private individual gifts. In the last five years of the nineteenth century, during the incumbency of the Rev. S. H. Johnston, about Rs.10,000 were raised for

[1] S.P.C.K. Report, 1867. This was on the application of the Rev. C. W. S. Taunton, Joint Chaplain of Secunderabad.

the improvement of the Church and its furniture and for the vicarage.

In the Church there are five memorial tablets. One commemorates Colonel Cuthbert Davidson, C.B., a former Political Resident; another commemorates the Rev. H. Fitzpatrick; and the others are in memory of Mr. H. Bowen, Lieut. George Brady, and Mr. A. G. Fellowes. There are also three stained glass windows; one was presented by Mr. J. da Costa, and the other two by Mrs. S. H. Johnston. The tower clock was put up by the congregation in honour of Queen Victoria on her eightieth birthday. The portico was the gift of the widow of Mr. A. G. Fellowes, who was a member of the choir for many years, and much loved by all who knew him.

CHAPTER VIII

CHURCHES BUILT IN THE TIME OF BISHOP SPENCER

Holy Trinity, Bolarum. Local history. The original founders. The building and its cost, 1845–46. Its name. How it was served. The Bolarum trouble of 1855. Dr. Robert Murphy attacked. The building transferred to Government in trust. Its enlargement, 1861. Further enlargement, 1889. The Chaplains. New furniture, 1903.

Holy Trinity, Palghautcherry. Local history. Sunday services in olden times. Local subscriptions and Government help. Size and dedication, 1847. Sir William Robinson and Mr. J. J. Tomlinson. Gift of furniture. The official Return of Churches, 1852. The Visiting Chaplain. Complaint to Bishop Dealtry. His permission to the German missionary to officiate. Churchyard allowed to be used for burials. Mr. Tomlinson on the question of consecration. Bishop Gell's reply. Mr. C. Barrow on the same question. Bishop Gell's reply. Questions raised by the Rev. D. W. Kidd, visiting Chaplain. Bishop Gell's decision.

Holy Trinity, Bolarum, Deccan.—The Bolarum barracks are built in the north-east corner of the Secunderabad cantonment, and at a distance of about six miles from Secunderabad itself. They were intended for the European officers and men of what was then known as the Nizam's army, and afterwards as the Hyderabad Contingent.[1] The need of a Church at Bolarum had been felt a long time before it was actually built. The Madras Government hesitated to incur the expense, because it would have fallen upon the Nizam's Government; they thought it probable that the expenditure of money over a Christian Church for the Christian officers and men of the Nizam's army might have been objected to. As it turned out afterwards the Nizam and his Government had no objection. Indeed it was a source of astonishment to them that the Government of Madras had not built a Church at the very beginning of

[1] See *Church in Madras*, vol. ii. 115.

Secunderabad history. If the political position had been reversed, one of the very first things the Mahommedans would have done would have been to build themselves a mosque. However, the Government hesitated, and the want of a Church grew in intensity; so that in 1844 the officers of the Cantonment took the matter into their own hands. The Rev. G. H. Evans was the senior Chaplain at Secunderabad at the time; there can be no doubt that it was largely due to his influence that the Church was built. He was greatly encouraged and assisted by Major-General James Stuart Fraser, the eminent Resident at the Court of Hyderabad, and by all the officers of the station. The whole cost of the Church and its furniture was about Rs.12,000; this was raised entirely in the Secunderabad and Bolarum camps. The building is in the Gothic style; it is ornamented with a handsome tower,

'which has a very striking effect as it is seen rising above the trees at the distance of two or three miles on the road from Secunderabad. It reminds one of some picturesque village Church in England, and revives many delightful associations of our happy home and country.'

It had accommodation for nearly 200 persons.[1]

The Chaplain was also assisted by Brig.-Gen. Tomkyns, who commanded the Brigade at Bolarum, and by Captain Fitzgerald of the Bengal Artillery. The latter planned and designed the building, and superintended the erection of it. In making his report to the Bishop the Rev. G. H. Evans said: [1]

'I am sure your Lordship will unite with me in feelings of humble thankfulness to Almighty God, that He has been pleased of His infinite goodness to put it into the hearts of His servants thus to build houses to His name in the heart of a country which is one of the strongholds of Mahommedanism and heathen idolatry; so that, surrounded with the mosque and the pagoda, may now be seen lifting up its sacred head the temple of the one living and true God, a standing monument of the everlasting Gospel.'

[1] *Journal and Charges of the Bishop of Madras*, 1845, Rivingtons, 1846, pp. 222–25.

HOLY TRINITY, BOLARUM.

The Rev. G. H. Evans mentioned in his letters to the Bishop that the Church at Bolarum was built with the sanction of the Supreme Government and the concurrence of H.H. the Nizam. The foundation stone was laid in February, 1845; the building was completed and opened for divine service on August 26, 1846. If one may judge from his name the designer and builder was an Irishman; and this would account for the Church being built north and south instead of in the usual English way. There is a memorandum in the Register of Baptisms recording the facts concerning the building of the Church, and mentioning that it was built for the use of the Protestant inhabitants of the station, *worshipping according to the form and manner of the Church of England;* it is also added that the Church is to be considered the property of the Protestant congregation at Bolarum, and is to be named '*The Church of the Holy Trinity.*'

During the first twenty-two years of its existence the Church was served by the Secunderabad Chaplains, who conducted a service twice a month, and administered the Holy Communion once a quarter. Bolarum was looked upon as one of the outstations of Secunderabad. In 1855 the two Chaplains at Secunderabad were the Rev. J. Gorton and the Rev. Dr. R. Murphy. In September of that year there was some disaffection in the 3rd Cavalry Regiment of the Hyderabad Contingent; and this was fanned into mutiny by the action of Brig.-Gen. Colin Mackenzie, who tried to assert his personal authority over a Mussulman crowd of Sowars and others at the time of the Mohurram. The General was cut down and badly wounded. As the mutineers were issuing from his compound gate, a carriage went past driven by Dr. Murphy, and containing his wife and two other ladies. The mutineers attacked the party with their swords. Mrs. Murphy and one of the other ladies were wounded, but Murphy urged on the horses and got away before further damage was done. He reported the attack and raised the alarm at Secunderabad. The following two days (Saturday and Sunday) were taken up with the difficult task of identifying the mutineers or rioters, who had blackened their faces and disguised themselves for Mohurram purposes; and there was no service consequently

at Bolarum Church. The writer of the Narrative of the mutiny is severe on Dr. Robert Murphy for not having a service as usual; he or she says: 'had the authorities had a befitting sense of British honour, it would have been performed as usual.' The result of the inquiry by the Governor-General in Council was that the Native officers of the Regiment were held responsible and were punished in various ways. The Regiment redeemed its character in Central India during the Mutiny of 1857.

In 1861 the building was by request taken over by the Government and repaired. When the British Cavalry Regiment was located at Trimulgherry instead of at its old quarters at Secunderabad, the small Church at Bolarum was enlarged so as to accommodate about 280 men in addition to the officials of the Residency, the officers of the Hyderabad Contingent, and the Civil population. In 1889 the building was again enlarged by the addition of two transepts, which made the plan cruciform, and gave extra accommodation for 150 men. In the period between the two enlargements it was customary to hold a separate service in the Hussar Lines for the men who could not attend the service at the Church.

The station increased so much in size and importance that a separate Chaplain was appointed in 1868. The first five Chaplains were:

The Rev. D. G. Clarke	1868–71
,, T. A. C. Pratt	1871–75
,, R. P. Little	1875–77
,, C. H. Pelly	1877–82
,, W. Scott	1882–88

The effect of the appointment at once began to show itself. A European and Eurasian Girls' School was opened; the Bolarum branch of the S.P.G. mission began to prosper; the furniture and adornments of the Church were improved; the cemeteries were better cared for; and the services of the Church were more regularly held.

In the early days of the Church at Bolarum it was customary, as in other similarly situated places, for the Commanding Officer or the Brigade Major to read the Church Service on

Sunday, when the visiting Chaplain was not present. The chief Civil officials did the same thing in Civil stations. If there was no Church building, a place was found where the Europeans and Eurasians could assemble. It is impossible to exaggerate the excellence of the effect of this old rule in Indian stations.

When the Rev. R. H. Welchman was Chaplain of Bolarum, *i.e.* in 1903, a large amount of handsome new furniture was supplied by the liberality of the officers and others of the station. A Church Room in the Parsonage Compound was instituted, which proved to be of the greatest use to the Chaplain and the men of the British Cavalry Regiment, and to others also. Mr. Welchman succeeded in obtaining a new organ and organ chamber; a handsomely carved wooden screen; new sanctuary carpets, altar rails and frontals; so that the building is more handsomely furnished now than it ever has been. The regiment which generously brought about this result was the 4th Hussars. The chancel screen is a joint memorial of Lieutenant Fagan of the 1st Lancers, Hyderabad Contingent, who was drowned in an attempt to save the life of one of the men of his regiment, and of Claude McSwiney, a son of the Commandant of the same regiment, who died in 1902.

Trinity Church, Palghâtcherry.—The fort and town lie at the western end of the gap in the Western Ghâts, through which the road runs from the eastern to the western coast. The fort commands the gap. To an enemy advancing from the west it is the key of the Coimbatore country; and to an enemy advancing from the east it is the key of the countries on the west coast. Its position has made it in times of war a place of much strategic importance. Hyder Ali of Mysore seized it in 1757. It was taken from the Mysoreans by a detachment of Colonel Wood's army in 1768;[1] abandoned and re-occupied by Hyder Ali in the following year; taken by Colonel Fullarton in 1783, and restored to Tippoo Sultan the following year, when peace was made. It was taken by Colonel James Stuart in 1790, and has remained a British possession since that time.

[1] Wilson's *History of the Madras Army*, vol. i. 268, *note*.

Until the end of the Mysore War it was garrisoned by three battalions of Sepoys and one company of artillery. Afterwards the garrison was reduced to one battalion of infantry. When Colonel Welsh visited the fort on his way to the west coast in 1824 there was only one company of Sepoys in garrison. He described the place as a solitary and unhealthy command, generally relieved every six months from Cannanore, the headquarters. He paid a tribute to the beauty of the country, but added that the thick jungles which surrounded the station made it very feverish, and that the fever was of the worst kind.

With the destruction of some of the jungle the health of the place improved; and as it improved the garrison was increased. In the year 1846 the 39th Madras Native Infantry was stationed at Palghâtcherry. There was also a young Madras Civilian, William Robinson,[1] some other district officials, and a few Eurasian subordinates. It had been customary to hold the Sunday services in the Colonel's house or in the regimental mess house. The European officers of the regiment, the drummers and many of the Band were members of the Church of England. These, together with the Civil residents, made a congregation too large even for the dining-room of the mess house. Consequently the necessity of a small Church was felt; and the sum of nearly Rs.2,500 was speedily collected by those who were determined to have one.

The estimated sum for the building amounted to Rs.3,300; and as the residents were all in the service of Government, it was determined to ask the Government to make a grant for the completion of the scheme. The Government made a grant of Rs.800, and placed the sum at the disposal of the officer commanding the station.[2] Eventually the whole sum was placed in the hands of Captain Francis of the Madras Engineers, who designed the building and superintended the erection of it.

The length of the Church inside is 48 feet, including a small rectangular sanctuary 9 feet deep. The breadth of the sanctuary is 10 feet, and of the nave 20 feet. The accommodation is for about 70 people. The building was finished at the

[1] Afterwards Sir William Robinson, K.C.S.I.

[2] Consultations, Nov. 2, 1846; Letter, April 13, 1847, 13, Eccl.; Desp. April 11, 1848, 26, Eccl.

TRINITY CHURCH, PALGHAUT, MALABAR.

end of 1847. At that time Bishop Spencer's health was giving way, and he was not able to make the long journey required for its consecration. There is no local record of the dedication service, but there was a lady residing in the station in the year 1900,[1] who said that the Church 'was solemnly opened by the Rev. Alfred Fennell, who was Chaplain of Ootacamund [2] at the time, and used to pay us pastoral visits once in three months.'

From the same source it is learned that for the first few years all Church matters were managed by the officers of the Regiment with the help of Mr. J. J. Tomlinson; there are no records at the Church of this period. Sir William Robinson and Mr. Tomlinson took a prominent part in the affairs of the Church when the regiment left. The former was a most liberal donor to its funds. The latter was Lay Trustee for over thirty years, and conducted the Sunday services regularly for that period. Sir William Robinson gave the pulpit; his successor, Mr. Collett, M.C.S., gave the font; Mr. Tomlinson gave the altar, the altar rails and the sanctuary chair. Robinson and Tomlinson together presented the handsome silver communion service. At a later period Mr. Elsworthy, Principal of the local college, gave the lectern and adorned the altar with a brass cross and book rest.

In the year 1852 the Government called upon the Archdeacon to send in a report upon all the Churches in the Presidency, showing the date of building, cost, accommodation, and other particulars. The note attached to the Palghât return is this:

'By Minutes of Consultation, November 2, 1846, the Government grant was made under the promise that the Church [? would] be made over to the Government for the public service, and all private right therein foregone. The Government Chaplain holds service when he visits the station; and the English Church Prayer Book is used when a layman reads the service.'

A second note says:

'The pay of a lascar for the Church was refused; *vide* Minutes of Consultation, October 6, 1848, and the duty is

[1] Mrs. George S. Dupen, daughter of Mr. J. J. Tomlinson.

[2] 1850 and 1851.

performed now in conjunction with the care of the burial ground at this station.'

When the Church at Coonoor was built in 1854 and a Chaplain was appointed thereto, the duty of visiting Palghât was transferred to him. In the year 1859 the principal residents in the station, headed by J. J. Tomlinson, the Lay Trustee, and H. E. Sullivan of the Civil Service, complained to Bishop Dealtry that they had not received a pastoral visit from the Chaplain of Coonoor for a long time; and they asked that the resident German missionary might be allowed to conduct service in the Church in the absence of the Chaplain. The Bishop replied: [1]

'I would express my surprise and regret that you have been so long deprived of pastoral visits and spiritual assistance from the Chaplain of Coonoor.[2] I shall feel it my duty to inquire how it has happened that he has neglected so obvious a duty. I hope, now that a second Chaplain is appointed to Jackatalla [3] and Coonoor, you will receive stated and regular visits from the Chaplain of Coonoor. In the meanwhile I most readily give my consent to Mr. Strobel [4] undertaking the duty, as he has so kindly offered to perform the service according to the ritual of our Church in the absence of the Chaplain; and I have every confidence from what I have heard of the Reverend gentleman, that his services will be most acceptable and beneficial to your community. It is to me a source of much thankfulness to find the earnest feeling manifested by you for the observances of the Church, and the benefits of a faithful ministry.'

This copy of Bishop Dealtry's letter is given at length, because of an assertion and claim which were subsequently made in connection with it. It was asserted in 1893 that Bishop Dealtry had agreed not to consecrate the Church in order that Nonconformist ministers might be able to officiate in it. In the letter it will be seen that permission was given to a specified missionary, and that there was no reference to

[1] Trinity Church records, May 19, 1859.
[2] The Rev. W. Nagle was Chaplain of Coonoor, 1858–59.
[3] The Wellington Convalescent Depôt.
[4] The German missionary (Basle Mission).

consecration, a question which does not seem to have been raised.

When the Church was built it was placed in a little compound of its own measuring sixty yards square. This was not originally intended for burial purposes, for there was a separate small cemetery which had been in use long before the Church was built, and which sufficed not only for Europeans, but for Native Christians of the Basle Mission as well. By the year 1863 this cemetery was nearly full. The visiting Chaplains and Mr. Tomlinson tried to get additions to it or a new piece of ground in the years 1863 and 1866, but without success.[1]

In 1867 another attempt was made. This time it was suggested that the Churchyard might be used for Europeans and Eurasians and the old cemetery be handed over to the Basle missionaries for their use. The Government sanctioned[2] the proposal, and at the same time agreed to erect a belfry on the roof of the Church, and to transfer the lascar from the charge of the old cemetery to that of the Churchyard and the Church. No arrangement could have been better; for the Government had put the Churchyard wall into a thorough state of repair three years before,[3] and thus protected the enclosure from all profane and common use.

The question of ministration in the Church was raised a second time by Mr. Tomlinson in the year 1872. In a letter to Bishop Gell, dated January 17 of that year,[4] he said :—

'Having heard that the Rev. H. Pope intends to apply to your Lordship to consecrate our little Church at Palghât, because he does not approve of the pulpit at his Church being open to the missionaries of any denomination, I feel it incumbent upon me to inform your Lordship that years ago the same proposal has been [? was] made by the Rev. H. Taylor, then at Coonoor, when a most decided protest was forwarded to our late Lord Bishop, in consequence of which the idea has been [? was] abandoned. . . . Had the Church been consecrated we would have been deprived of the services of the

[1] G.O. No. 74, April 11, 1866; No. 123, June 18, 1866; and No. 179, Sept. 5, 1866, Eccl.

[2] G.O. Dec. 19, 1867, No. 302, Eccl.

[3] G.O. Feb. 6, 1864, No. 23, Eccl.

[4] Trinity Church Records.

reverend missionaries of the Basle Evangelical Missionary Society, who have never raised any objection to the Church of England service. . . . I very respectfully beg to forward for your Lordship's perusal the enclosed letter [1] from your predecessor Lord Bishop Dealtry, from which you will perceive the feeling prevailing in connection with the same subject in 1859.'

The Bishop replied on January 23, 1872,[2] and said :—

'No proposal has been made to me by any one to consecrate the Church at Palghât, and I have no wish to disturb the arrangement sanctioned by my predecessor in the letter you have been so good as to send for my perusal, and which I return herewith.'

The question of ministration was raised again in 1893 by Mr. C. Barrow, the Lay Trustee, who had not read the records very carefully. At that time Palghât was visited by the Chaplain of Coimbatore. Mr. Barrow was anxious that a certain Dissenting Minister should minister and preach in Trinity Church. In a letter dated June 12, 1893,[2] he forwarded to the Chaplain of Coimbatore [3] copies of the letters of Bishops Dealtry and Gell quoted above, and added :

'On the correspondence and on the facts known to me I have only three remarks to make :

'(1) Trinity Church, Palghât, is not consecrated.

'(2) It was purposely not consecrated by His Lordship's predecessors that Nonconformists might preach in it.

'(3) For years the Basle missionaries held services in the Church, and the Rev. Mr. Organe, Secretary of the Bible Society, has preached in it before I came to Palghât.'

These documents and Mr. Barrow's letter were forwarded to the Bishop by the Visiting Chaplain, and the Bishop replied on June 14. He said :

'Having carefully read the papers submitted by Mr. Barrow, I am not prepared to alter the arrangement made by the late

[1] The letter has been printed above.

[2] Trinity Church Records.

[3] The Rev. Daniel Wilson Kidd.

Bishop Dealtry in his letter of May 19, 1859, to the Lay Trustee at Palghât, and confirmed by me in my letter of January 23, 1872, to Mr. Tomlinson. Now that the visits of the Chaplain to Palghât have been reduced there seems still less reason for a change.

'The missionaries of the German Basle Mission may, therefore, continue to officiate in the Church when desired by the Lay Trustee to do so. As Mr. Organe has preached there before, and as he is the representative of an important missionary society, I do not disapprove of his preaching in the Church.

'In not prohibiting the Lay Trustees from inviting Nonconformists to preach, I do so trusting that they will use a wise discretion in this matter, and will always see that Prayers according to the use of the Church of England are said and that no other form of service is used.'

The Rev. D. W. Kidd then asked if the Nonconformist ministers who were invited to officiate might use any service in the Prayer Book, or might alter the services in any way? He also inquired how the alms at such services were to be disposed of?

The Bishop replied on June 21, 1893, that the public offices referred to in his former letter were Morning and Evening Prayer, the Litany, and on Ash Wednesday the Commination Service. 'They cannot be curtailed or altered beyond what is allowed to the Clergy. The Absolution will, of course, be omitted or a collect substituted for it.' The Bishop added that the disposal of the ordinary offerings will be governed by the rubric relating thereto at the end of the Communion Service, provided that the offerings for special objects of which notice has been given be devoted to such objects.

The Rev. D. W. Kidd asked in reply: (1) if the Lay Trustee were at liberty to ask any Nonconformist minister to officiate at Palghât without previous reference to the Visiting Chaplain; and (2) if the Lay Trustee had the power to give notice of a special collection of alms without previous consultation with the visiting Chaplain?

The Bishop replied on June 27, that it was the duty of the Lay Trustee to consult the Chaplain beforehand in the case of all Nonconformists except the missionaries of the German

Basle Missionary Society and the Secretary of the Bible Society.

'In the case of these latter the Lay Trustee may invite them to officiate or preach (as stated in previous letters) without any reference or report to the Chaplain. The Lay Trustee need not get the previous consent of the Chaplain in the case of offerings for the following special objects:—S.P.G., C.M.S., Bible Society, London Society for Promoting Christianity among the Jews, Bishop Blyth's Mission,[1] Additional Clergy Fund, Colonial and Continental Church Society.'

The first marriage solemnized in the Church was that of Sir William Robinson's sister with Mr. Hatley Frere,[2] of the Madras Civil Service. One of the first burials in the Churchyard was that of Mr. J. J. Tomlinson, who was Lay Trustee for over thirty years.

[1] Bishop Blyth was the Anglican Bishop of Jerusalem. He was previously a Bengal Chaplain, and in consequence received much help in his work from India.

[2] He was the nephew of the Rt. Hon. John Hookham Frere. His first wife was a daughter of Bishop Spencer of Madras.—J. J. Cotton's *Inscriptions*, p. 285.

CHAPTER IX

THE EPISCOPATE OF BISHOP DEALTRY, 1850–1861

Birth. Education. Appointed Chaplain on the Bengal establishment. Consecrated Bishop of Madras. Contrasted with his predecessor. Changes at the Cathedral. Articles of inquiry. Primary visitation. Burial of suicides. Burial of Roman Catholic soldiers. His experience as a leader. The Madras Clerical Conference. The Church Building Society. The Additional Clergy Society. The Colonial Church Society. The Directors on religious ministrations in India. The new financial rules. Ordinations. Eurasian Clergy. Interest in mission work. Government grants to mission schools. The reported sale of the Madura S.P.G. mission. The sale of the Vellore S.P.G. mission. Increase of clergy. The consecration of Churches. The Bishop's activity in visiting the diocese. His sound judgment and practical common sense. His views on the extension of the episcopate in South India. The trust ownership of Churches. The Bishop's death. Memorials and obituary notices.

Thomas Dealtry, third Bishop of Madras, was born at Knottingley, near Pontefract, in 1795, being a member of the Dealtry family of Lofthouse Hall, near Wakefield. After leaving school he acted as tutor in a private family and married the sister of his pupil under romantic circumstances in 1819. She died, and he married a second time in 1824. In this year also he matriculated at St. Catherine's College, Cambridge. He graduated LL.B. in 1828 after obtaining a first class in the Law Tripos. In the same year he was ordained deacon and priest; and in 1829 he was appointed a Chaplain in the Hon. East India Company's service on the Bengal establishment. In 1835, when his rank was still that of Assistant Chaplain, he was appointed by Bishop Wilson, Archdeacon of Calcutta. In 1849, when he was on the point of retiring from the Company's service, he was nominated to the vacant Bishopric of Madras, on the recommendation of Bishop Wilson. He was consecrated at Lambeth in December of that year; created D.D.

by the Archbishop of Canterbury; arrived at Madras at the end of January, 1850; landed under the usual salute of seventeen guns; and was enthroned at the Cathedral under the orders of Government on February 2, 1850, by Archdeacon Shortland.

Between him and his predecessor there were some noticeable contrasts. There were differences in outward appearance, religious standpoint, character, experience, and method. Bishop Spencer had had no experience of official life when he landed in Madras. He resented some of the limitations of it, and never quite understood what was due to the Government under which he served, nor to the other officers in the Company's service. He was by nature autocratic, reserved, stately, and aloof. In all these respects Bishop Dealtry was his exact opposite, so that his arrival in Madras was greeted with some satisfaction. It is a remarkable fact that so little was thought of the ceremony and of the importance of his enthronement, that very few persons besides the local clergy were present when the ceremony took place, and no notice was taken of it in the local press. This omission did not trouble him; for he thought very little of either himself.

Bishop Dealtry commenced his work in the diocese without any delay. At the Cathedral he instituted at once Lent lectures on Wednesday evenings, and nominated the special preachers to deliver them. He shortened the Sunday morning services, to the great joy of the congregation. He did not abolish the use of the surplice throughout the services, which his predecessor had enjoined in accordance with Cathedral use in England; but he allowed the University gown to be worn by the various preachers if they preferred it. He prohibited all notices during divine service which were not connected with the Church or with the celebration of its ordinances, in accordance with the rubric after the Nicene Creed.

In anticipation of a Visitation of the diocese later in the year, he issued to the clergy a number of questions—articles of inquiry—in order to find out what was being done or left undone. It was not the first time such inquiries had been made. Archdeacon Shortland originated the system in 1847, when he was left by Bishop Spencer in charge of the diocese. The inquiries

THE RT. REV. THOMAS DEALTRY, D.D.

(Third Bishop of Madras.)

were found to be so useful that in 1855 they were ordered under the advice of Bishop Dealtry to be regularly made and the replies to be regularly submitted to the notice of the local Government.

The primary visitation was held in October, 1850. The Bishop's Act Book records that twenty-two clergymen were present and that seventy-five others were excused attendance on the ground of distance; from which it is gathered that there were at the time ninety-seven clergymen in the diocese at work. Some others were absent from the diocese on leave. The numbers were sufficient to show the Bishop that the diocese of Madras with its greater number of workers, and its greater missionary activity, was not of less importance from the point of view of Christian endeavour than the diocese he had left. The Rev. T. G. Ragland, of the C.M.S., was selected to preach the visitation sermon.

After this the Bishop settled down to grapple with various ecclesiastical difficulties as they were and as they arose. One question of great importance to the Chaplains came to the front some time before the Bishop's arrival, namely, that of the burial of suicides, and of Roman Catholic soldiers who were refused burial by their own clergy. In the year 1836 the Rev. V. Shortland was removed from Bangalore and sent to Quilon for refusing to read the burial service over the remains of a certain soldier. He was supported by Bishop Corrie, who deprecated his removal; but the Government supported the military authorities, who complained, and asserted their right to employ military Chaplains wherever their services were judged to be most useful.[1] When Shortland became Archdeacon he issued a circular to the Chaplains directing them to use the burial service in all cases provided they were not let by the law of the Church.[2] In the year 1848 another case of apparently very wilful suicide occurred at Bangalore; and the Rev. W. W. Lutyens was called upon by the military authorities to give the body Christian burial. Lutyens officiated against his better judgment, and protested to the Archdeacon, who condoled with him on being 'called upon to perform so impossible a rite as the

[1] Letter, Dec. 29, 1836, 1-8, Eccl.; Desp. July 10, 1839, 17, 18, 19, Eccl.
[2] Jan. 8, 1848. See rubric at the beginning of the Burial Office.

Christian burial of a wilful suicide.'[1] In the year 1849 the Rev. G. W. Mahon was removed from Fort St. George for refusing to read the service in a similar case. The Archdeacon, who was Commissary in charge of the diocese, defended Mahon's action, but without success.

Then the Government began to make further inquiry. They wanted to know if the Chaplains had a real grievance ; if they were suffering any injustice ; and in June, 1850, they issued an order that the Chaplains were to respect the verdict of the Coroner or the Court of Inquest as to the cause of death, and to use the burial service in all cases provided they were not prevented by the rubric of the Book of Common Prayer. The Directors approved of what they had done ; but they added :[2]

'We do not, however, observe that you have had any communication with the Bishop previously to the issue of the order in question. It is always advisable that in the settlement of ecclesiastical questions you should act in concert with the authorities of the Church.'

The order of Government seemed to some of the Chaplains a direction as to their use of the burial service. They appealed accordingly to the Bishop, who in a letter[3] to the Rev. George Knox, Chaplain of Bangalore, made the matter plain. His reply seems to show that it is very likely the Government did consult him before issuing the order referred to. He explained that in the case of sudden death, burial may not take place without due inquiry ; that ' the Coroner's or the Court's warrant is the clergyman's authority to bury ; and that the clergyman uses or does not use the burial office according as the rubric permits or prevents him.'

The order of Government and the explanation of the Bishop were right and wise. In practice the order worked well till it became the custom for Courts of Inquiry to bring in a verdict of temporary insanity in all cases of suicide. This sacrifice of justice on the altar of sentiment could not have been foreseen. The pronouncement of the Bishop was the keynote of his

[1] St. Mark's Records, Bangalore, April, 1848.
[2] Desp. March 31, 1852, 1, 2, 3, Eccl.
[3] St. Mark's Records, Bangalore, August, 1850.

policy and action during the time he held his exalted office. It differentiated him from his predecessor. It was the result of having passed twenty-one years in the service of the East India Company, and having learned the value of subordination to authority. In India men who make history are they who obey orders. If mistakes are made they are corrected in course of time; if heaviness, due to a mistake, endures for a night, joy cometh in the morning when the mistake is recognized and righted.

In this particular case there was no mistake. The Government, assisted possibly by Bishop Dealtry, was right in its apprehension of the general bearings. It was the Chaplains who were wrong. They had suffered many little indignities at the hands of commanding officers; and they were just in that mental condition which caused them to look with suspicion upon any new order which had the approval of the military authorities.

Bishop Dealtry acquiesced in a similar way with the order of Government regarding the burial of Roman Catholic soldiers who for one reason or another were refused burial by their own clergy. It was an order of the Government of India which was deliberately framed in 1856. When the Bishop received the order he circulated it to the Chaplains with a letter, in which he pointed out that the use of the burial service was compulsory in all cases when bodies were brought for burial, with the exceptions mentioned in the first rubric of the burial office. He reminded the Chaplains that an excommunicated person within the meaning of the rubric was one who was excommunicated by competent authority; one who is the subject of the major excommunication; not one who has been merely subject to parochial discipline by a priest on his own authority. The Chaplain was still able to refuse to officiate in the case of an unbaptized person, a really excommunicated person, and in the case of a suicide who was not declared to be by competent authority of unsound mind.

The Chaplains regarded this order also as a grievance; but Bishop Dealtry took it in the right spirit. The sense of grievance was accentuated by what was said by Roman Catholics and others, which can be easily guessed by those gifted

with imagination. Instead of accepting what was said as if it were the truth, the Chaplains should have kept the question on the higher platform of Christian charity and duty, where the Government and the Bishop placed it; and should not have been tempted to step down from that eminence and engage in conflict on the lower plane of libel.

The libel eventually won the day; and the Government of India varied the order in 1877 [1] by removing the compulsion, and leaving it to the discretion of the Chaplain to officiate or not as he pleased. In the case of his refusal the Commanding Officer was ordered to read the burial service of the Church himself. It is not necessary to do more than notice the attitude of Bishop Dealtry in this matter. He knew that the Chaplains were constantly officiating at the burial of persons who had wandered out of the narrow way. He saw no reason to make an exception against those erring Christians of the Roman obedience, who had failed in their duty like many others; they had been baptized into the name of Christ, and he preferred that the clergy of his diocese should be kind and charitable in their action than that they should be stiff and censorious. The Bishop did well to counsel the Chaplains to give a real Christian burial to poor wandering children of God, even though belonging to other folds; but he would have done better if he had sanctioned some slight alterations in the burial service, in accordance with the power which all Bishops have, to meet the requirements of the Government of India in the special cases legislated for.

Before his consecration Bishop Dealtry had been for fourteen years Archdeacon of Calcutta. The Archdeacon was held to be the head of the Ecclesiastical Department in the Presidency. He had therefore an experience of headship and of the art of taking a lead. He brought this experience to Madras. It is much to his credit that he understood the necessity of defending his subordinates, and that he defended them when it was necessary. Complainants and detractors grow in number if they see that their complaints are entertained. Bishop Dealtry could be severe, and he sometimes was so, on the clergy of his diocese; [2] but he defended them against the Government [3]

[1] G.O. No. 159, Eccl.; Simla, June 6, 1877.

[2] *Bishop's Act Book*, 1858.

[3] Desp. March 22, 1854.

if he thought the Government was wrong; against Commanding Officers on proper occasions;[1] and against the occasional expectations of the Civil officials to have the services of the Church conducted in accordance with their private wishes and idiosyncrasies. If a Chaplain was in any trouble with any of these authorities, he was sure of the heartiest sympathy and assistance from the Bishop if he was in the right; and he might be equally sure that he was expected to observe rigidly the departmental rules and all other rules under which he held his position.

Bishop Dealtry had a considerable part in the formation of the Madras Clerical Conference in the year 1853. In November of that year Archdeacon Shortland issued a circular to the clergy of the diocese, informing them of the formation of the Conference and its object, which was declared to be the mutual benefit of all the clergy in Madras, and the discussion of questions of ecclesiastical importance and difficulty. He begged that if they had any difficulties, they would communicate with him, so that they might bring them before the Conference with a view to resolving them. The Conference has had an uninterrupted and useful existence of nearly seventy years. Apart from the discussion of ecclesiastical and religious questions, and from the study of the Greek Testament which it fostered, it has had a triumph in the establishment of the Prayer Book examination, the *Diocesan Record*, and the Diocesan Council with its several useful Boards of Education, Employment, Finance, Mission, etc.

To Bishop Spencer is due the original effort to build Churches in the smaller civil and military stations, and to supply them with either resident or visiting clergymen. The Church Building Society commenced its operations in 1846, and the Additional Clergy Society in 1848. Bishop Dealtry entered very heartily into the spirit of the former of these efforts, and helped to make it successful during his episcopate. In the year 1854 he issued a circular letter to the Chaplains through the Archdeacon calling upon them to co-operate with the Society, so that every small civil and military station where there were not less than fifty Europeans and Eurasian Churchmen,

[1] Madras Consultations, Nov. 1, 1853.

might have a Church building of its own. As to the provision of clergy he preferred to employ the nominees of the Colonial Church Society, whose theological and ecclesiastical views were in accordance with his own.

Archdeacon Shortland made an unsuccessful effort in 1849 to persuade the Directors to support both the Church Building Society and the Additional Clergy Society. The local Government was willing to do so; but the Directors refused help on the ground that it would be contrary to their practice.[1] A second effort was made in 1852 by the committee of the latter Society. In this effort the Bishop did not join. The Directors seem to have thought that the Society was a missionary society, seeking openings for evangelistic work among the natives of the country. They had already announced their intention not to assist that kind of effort officially; and in consequence they again declined.[2] When the reply of the Directors reached Madras the Bishop wrote a full statement of what was required and for whom it was required. He represented [3] that some of the smaller civil and military stations were so remote from stations where there was a Chaplain, that they could not be visited by the Chaplain except at a great expense of time and money. He pleaded for an increase of Chaplains, more especially for work at the military stations in the Northern Circars, in the districts of Kurnoul and Cuddapah, and in the Deccan. He asked that he might employ the missionaries of the S.P.G. and the C.M.S., and the clergy of the Colonial Church Society to minister to the Europeans and Eurasians in the military and civil stations within their easy reach; and he requested that the allowances hitherto made to Chaplains for travelling to such stations might be lodged in his hands for the payment of the clergy whom he appointed to minister in their place.

The Directors were not all Indian officials on the retired list with a knowledge of local wants and circumstances. Some of them knew very little about India and were slow to learn; and these had some fixed ideas and prejudices which their more experienced associates had great difficulty in combating.

[1] Letter, Jan. 12, 1849, 8-11, Eccl.; Desp. July 30, 1851, 5, Eccl.

[2] Desp. August 2, 1853, 2, 3, Eccl.

[3] Letter, Jan. 14, 1854.

THE VEN. VINCENT SHORTLAND.

(Fifth Archdeacon of Madras.)

Bishop Dealtry's letter made it clear to them that his intention was not to evangelize India at the Company's expense, but merely to provide pastoral ministrations for the Europeans and Eurasians in various small stations in the interior. Accordingly they increased the number of Chaplains on the Madras establishment from twenty-nine to thirty-five, making it possible to station a clergyman in each of the districts mentioned; and they fell in with the Bishop's plan of saving the time and travelling expenses of the Chaplains by granting allowances for work done by other clergymen of the Church of England on the nomination of the Bishop at stations where there were European servants of the Company.[1]

In this April despatch the anti-missionary minority among the Directors were overruled; but they were permitted to record their views. The actual wording of the despatch is as follows:—

'We are not surprised that his lordship should desire to provide the advantages of resident ministers of the Church of England for the Christian population of the Presidency. We cannot, however, recognize any claim on the part of any portion of the Christian population of India to have ministers provided for them out of the produce of the taxes of India, except such persons as are in our service and their families.'

Bishop Dealtry made no claim for the Christian population of the Presidency, which in 1854 included about 50,000 natives of India in connection with the Church of England. Nor did he propose to pay any clergyman out of the taxes of India. As a matter of fact, there were no taxes at the time except the municipal taxes in the Presidency town of Madras. What the Bishop pleaded for was the employment of a sufficient number of clergy to minister to the British Europeans and the British Eurasians who were in the country in consequence of the Company's rule. It is to the credit of Bishop Dealtry that the requests he made were sanctioned; for the sanction was due to the fact that he very clearly explained what was required.

The result of this despatch from the Directors was immediate. The Government of Madras informed the Bishop that they would be happy at any time to receive applications

[1] Desp. April 4 and August 29, 1855, 26, Eccl.

for aid at particular places, and dispose of them in accordance with the will of the Court of Directors.[1] They placed the amount hitherto paid for the visits of Chaplains to stations in the Gaujam District at the disposal of the Bishop, to enable him to employ a clergyman to officiate at that group of military stations.[2] At the request of the Bishop they pledged themselves not to withdraw that and similar grants made to the Additional Clergy Society without giving three years' notice.[3] This pledge was approved by the Court [4] of Directors, who showed their complete conversion to the views of the Bishop as to their responsibility for the religious care of the British Europeans and Eurasians in India by adding:

'With regard to the small amount of some of the grants, we are of opinion that in every case where, with the sanction of the Bishop, provision is made by the appointment of a resident clergyman for the spiritual wants of a station previously served by a Chaplain, the payment by Government should be at the rate of Rs.100 a month.

'The advantages of the arrangement are obvious, both as regards the outstations and the head stations; and it appears to us that these advantages are not adequately recognized by the payment of the bare amount allowed for the travelling expenses of the clergyman.'

During the eleven years of his episcopate Bishop Dealtry held twenty Ordination services. He followed the example of Bishop Spencer in holding the services at different centres. The practice had a twofold advantage: it made the sacred rite of Ordination familiar to other congregations than that at the Cathedral; and it saved some of the candidates the expense of travelling. There were four such services at the Cathedral, five at St. Stephen's, Ootacamund, seven at various C.M.S. centres, three at S.P.G. centres, and one at Bellary, where the mission was superintended by the Chaplain and was unconnected with either Society. The C.M.S. centres were Palamcottah, Masulipatam (two each), Courtallum, Cottayam, and

[1] Letter, August 14, 1855, 4, 5, Eccl.; Desp. July 23, 1856, Eccl.
[2] Letter, Dec. 24, 1855, 16, 17, Eccl.; Desp. July 23, 1856, 51, Eccl.
[3] Letter, May 12, 1857, 20, 21, Eccl.
[4] Desp. August 11, 1858, 18, 19, Eccl.

Mengnanapuram (one each). The S.P.G. centres were Christ Church, Trichinopoly, St. Peter's, Tanjore, and St. Matthias', Vepery. At these different places the Bishop ordained forty-four deacons, of whom half were natives of India ; and sixty-one priests, of whom seventeen were Indians. Among the other deacons were seven country-born Europeans and Eurasians ; and among the other priests there were ten of the same class.

Bishop Dealtry was heartily interested in the progress of the mission work of the diocese. Unfortunately he neither kept a diary nor wrote letters regularly to the S.P.G. and C.M.S. secretaries in London like his predecessor. From his visitation charges it is known how the work progressed during his term of office and how he rejoiced in the progress. Bishop Spencer was unable through ill health to pay a visit to the Tinnevelly mission field after 1845. Archdeacon Shortland attempted to make up for the omission in 1849, when he was Commissary in charge of the diocese ; but it was episcopal visitation that was wanted. Bishop Dealtry visited the mission soon after his arrival in 1850. When he recorded his visit to the missionary societies of the Church, he praised the missionaries and spoke highly of their efforts.

The year 1852 was the third Jubilee year of the S.P.G. The Bishop entered heartily into the spirit of the occasion. He wrote a circular letter to the Chaplains and to the clergy who were ministering to European congregations, in which he commended the Society's work, appointed a Sunday for sermons and collections at every station ; and another day in the same week for public meetings. In the year 1853 he visited many of the mission stations and published an account of his tour.[1] He expressed his pleasure again with the work and the progress, and he pleaded earnestly with both societies to send more men. His last visit to the missions in the south was in 1856 ; he sent an account of it to the S.P.G., and this was published in the report for that year.

On this occasion he gave the S.P.G. his views on the new system of Educational grants recently adopted by the Supreme Government with the approval of the Directors. In the mission field there were two opinions as to whether these grants

[1] *Missions to the Heathen*, No. xxvii.

should be accepted or not; some missionaries feared that acceptance would be the same thing as the sale of their religious liberty and independence; and they were strongly opposed to taking any money from the Government. The Bishop was not of this opinion; he wrote to the S.P.G.: [1]

'I have been again through your mission fields, . . . I am thankful your committee have resolved to accept the Government grants in aid in the schools of the mission. . . . One might perhaps have wished that the Government had taken a more decided course in giving religious instruction to their native Christian subjects; but as they do not at all interfere with the education given by your missionaries, nor with the books furnished to their pupils, there can be no possible objection to the grants on the ground of their being for the advancement of secular knowledge only.'

It was currently reported in the diocese at a subsequent period that Bishop Dealtry was responsible for the transfer by sale of the Vellore and Madura (including Kodaikanal) Missions, together with the buildings and the converts, to an American community called the Reformed Protestant Dutch Church, who still carry on the work. Both the missions belonged to the S.P.C.K. from the time of Schwartz and Gericke till the time that Society transferred its missions to the S.P.G. The Rev. S. G. Coyle, of the S.P.G., was in charge of the Madura and Kodaikanal mission from 1854 to 1860. His reports were sent home and printed in various publications; [2] and it is very easy to see that he had great difficulties to contend with. In 1860, Coyle was removed to another station, where it was thought he would be of more practical use. The Americans had settled in Madura some years before this; they were there when Bishop Spencer visited the station; they showed him their schools, and the Bishop was struck with their excellence. When Coyle left, and no successor was appointed, the Americans entered into his labours unopposed. It is not known that there was any sale.

As to what took place at Vellore there is some evidence

[1] S.P.G. Report for 1856.

[2] See *Gospel Missionary*, vi. 137; *Mission Field*, April, 1858, and Jan. 1859; and the S.P.G. annual reports.

THE VEN. THOMAS DEALTRY.

(Sixth Archdeacon of Madras.)

that a transfer by sale actually happened. How far the Bishop was responsible for it can never be known; but it is very certain that the S.P.G. committee in Madras could not have acted in this matter, nor indeed in any way, without the Bishop's consent.[1]

Mr. John Cotton, of the Madras Civil Service, who was stationed at Mayaveram in 1844, recorded the sale of the Mayaveram Mission by the C.M.S. in that year in his private diary. He wrote:

> 'The C.M.S. had resolved on giving up the mission at Mayaveram, one of the oldest in this part of India, and offered the property for sale. I entered into much correspondence with the C.M.S. secretary on the subject to induce them to keep it on, but without success; and all the household property was brought to the hammer. By the arrangements entered into by some warm members of Christianity at Madras with the C.M.S., the [mission] house and grounds were eventually purchased on account of the Dresden Lutheran Mission.'

All this was done apparently without any reference to Bishop Spencer.

There was a very satisfactory increase in the number of clergymen working in the diocese during the eleven years of the Bishop's rule. There was a small increase of six Chaplains in 1853; but the principal increase was among the missionaries and the additional clergymen appointed to minister in places where there were no Chaplains. The Bishop held three visitations at the Cathedral. The first was in 1850; the second in 1853; and the third in 1856. He intended to have held a fourth in 1859, but the state of his health prevented it. In 1850 there were 97 clergymen in the diocese, of whom 29 were Chaplains; in 1853 there were 113, of whom 35 were Chaplains; in 1856 there was the same number of Chaplains and a total of 143 clergymen; and in 1861 there was a total of 151. The Bishop deserves the credit of this increase; for he recommended it and took the proper measures for ensuring it.

Bishop Dealtry consecrated fourteen Churches in various

[1] *Pascoe's S.P.G. Records*, p. 526.

civil and military stations and licensed various mission buildings when consecration was unfortunately not desired.

1851. Holy Trinity, Bangalore.
1852. ,, ,, Vizianagram.
— Christ Church, Madras.
1853. Holy Trinity, Yercaud.
1854. All Saints, Coonoor.
— St. Thomas, Secunderabad.
— Christ Church, Kamptee.
1856. Christ Church, Combaconum.
1856. Christ Church, Palamcottah.
— ,, ,, Cuddapah.
— ,, ,, Nellore.
1858. St. John, Bangalore.
— St. Mark, Mercara.
— St. Paul, Vepery.
1859. Christ Church, Trevandrum.

Of the above St. Thomas', Secunderabad, and St. Paul's, Vepery, were mission Churches of the S.P.G.

The Bishop left no record of his tours. But one can see from the list of consecrations, ordinations, and confirmations in the Act Book how active he was in visiting the different parts of the diocese. This was at a time when travelling was not the comparatively easy matter which it afterwards became. The building of railways was just beginning. Nearly all the travelling done was by palankeens ; and the distance generally covered in a day rarely exceeded fifteen miles.

It is not proposed to try and enumerate all the events which happened in the Bishop's episcopate, and which were more or less influenced by his judgment. They were many ; for his judgment was generally recognized to be sound, and his opinion on a variety of questions was freely sought. His ecclesiastical, theological, and religious views were old fashioned. In those days India was more difficult to reach than it is now, and it was always some years behind England in thought, habit, fashions, and other matters. The Bishop had spent twenty years solving the ecclesiastical and missionary questions of Bengal, which left him very little time to consider the very different questions which were being solved by the Church authorities in England. He knew little of them. Each new Chaplain or missionary who came out was a little different from the preceding one ; he lamented the change which made the difference ; and he sometimes astonished the more scholarly of his clergy by the naïve simplicity of his views and beliefs. It was this devotion to duty as he saw it in front of him, and this simplicity of belief and religious practice which endeared him

to the ordinary laymen of the diocese. In these matters he was one of themselves. They recognized him as a leader in practical common sense; and they regarded him as the best exponent of the simple Christian life they knew of. He was also an admirable preacher.

Within a short time of his arrival in the diocese he saw the necessity of the extension of the episcopate in Southern India, 'where we count our converts by thousands'; and he wrote [1] his opinions to the S.P.G., but without complaining of the burden that was placed upon him by the superintendence of the missions of the Church. He said that the Bishop for such work should be chosen from among the experienced missionaries; men acquainted with the language, laws, religion, literature, customs, prejudices, modes of thought, etc., of the converts themselves. The Society in 1861 begged the Secretary of State for India to consider this question before nominating a successor to Dr. Dealtry, who died in that year. But that was not what the Bishop meant.

The same practical common sense was shown when the question of the ownership of the Church buildings arose. It was quite evident to every European in the diocese, whether in the service of the East India Company or not, that the buildings must have a legal owner—that in the case of burglary, damage, or trespass there must be some authority to prosecute and recover. Bishop Spencer wished that in those cases where the community had paid a portion of the expense of building and furnishing, the trust ownership should be vested in the Bishop and Archdeacon jointly, so that the rights of the non-official community, who had given their money and their time to complete the building equally with the official community, might be preserved. The question was not settled during his episcopate. Bishop Spencer's contention seemed to be sound and reasonable. But as soon as ever the possibility of burglary, damage, or trespass was discussed, with the consequent necessity of prosecution, it was agreed that there must be some better way of safe-guarding the property.

The question came to a head in 1852, when the Mercara Church was completed. Bishop Dealtry was not so sure as

[1] Report for 1861, which quotes a letter dated 1852.

Bishop Spencer that an ecclesiastical trusteeship would be better than a political one. In the case of legal proceedings there would be difficulties in the region of finance. The Church Building Society was in favour of ecclesiastical trusteeship. Bishop Dealtry and Archdeacon Shortland saw the difficulties and hesitated. The Government of Madras made inquiries about the custom in Bengal, and referred [1] the question to the Directors. The Directors replied [2] that in accordance with the practice in Bengal, Churches built either wholly or in part at the expense of the Government should be vested in the Government; and (incidentally) that the Engineer officers should give all assistance, *i.e.* in designing, building, and repairing.

This decision was cheerfully acquiesced in by the non-official community, which had just the same kind of absolute confidence in the capability, honour, and impartial justice of the Government as the official community itself. If any ecclesiastic, with memories of historical injustices to the Church at home, ventured to regret the decision, the reply from all Europeans alike, official and non-official, was 'What do you fear? You need not fear.' Bishop Dealtry, an official of over twenty years' standing, with an intimate knowledge of official ways, lent all his influence to make the decision acceptable to doubters. He is certainly to be remembered as an official with political insight and loyal common sense.

Bishop Dealtry died in March, 1861. An extraordinary number of the Fort St. George *Gazette* appeared the same day announcing the fact officially. Gentlemen in the Service and others in Madras were invited to attend the funeral at the Cathedral. The flag at the Fort was half-masted. There was genuine and widespread sorrow; for the Bishop was trusted and appreciated by the Government and the people alike.

On his tomb in the Cathedral burial ground it is recorded that he 'laboured in India with singular fidelity and unsparing devotion for more than 30 years,' and that he had entered into his rest in the midst of his work. His many friends in India were not satisfied that this should be his sole memorial. They associated themselves together, raised funds, and employed a

[1] Letter, August 10, 1852, 8–10, Eccl.

[2] Desp. August 31, 1853, 16, Eccl.

Left to right. Portraits of the Rev. F. G. Lugard, the Rev. Dr. Robert Murphy, the Bishop, and the Ven. Archdeacon Dealtry.

THE DEALTRY MEMORIAL AT THE CATHEDRAL.

sculptor of eminence to produce a very beautiful and artistic bas-relief, depicting the Bishop in the act of conferring Holy Orders. He is attended by his son, Archdeacon Dealtry, and two Chaplains, F. G. Lugard and Robert Murphy. The likenesses of the persons represented were pronounced at the time to be excellent. The bas-relief is just inside the west entrance of the Cathedral. The inscription includes this testimony :

'This monument is erected by friends in India in testimony of the esteem and veneration which an earnest and devoted piety combined with a disposition naturally kind and generous secured to him from all classes in this Presidency.'

The newspapers in the three Presidencies inserted obituary notices of appreciation. The *Bombay Times* was successful in depicting his characteristics more exactly and truly perhaps than the other papers ; it certainly reflected with accuracy the prevailing opinion of Europeans in India. It said :

'His loss will be deeply felt, not only in this country, but also in Europe, where he was well known, cordially esteemed, and greatly beloved. . . . In the diocese of Calcutta he was the friend, adviser, and companion of Dr. Daniel Wilson, who needed his sound judgment and experience to assist his own ardent zeal. . . . In the southern Presidency, Dr. Dealtry was not only a moderating but an impulsive agency in all that is good. He was not only a considerable restraint on individual anti-Protestant tendencies, but an acknowledged power in all evangelistic enterprises, whether conducted within or without the Church of England. His influence was used with humility and modesty, but was not the less effective on that account. It originated mainly in his devoted piety and sound judgment ; and it continued and expanded without the accessories either of high talent or profound learning. It extended to all classes of the Christian community, European and native, official and non-official, in whose estimation he was constantly rising till the day of his death.'

The writer gave the Bishop credit, as so many other of his contemporaries did, for the soundness of his judgment and the excellence of his personal character. In this estimate all who knew him were agreed. There were other characteristics, such

as the party spirit of his theological sympathies, about which there is less unanimity. It is well to let them rest in peace. The writer also refers to the absence of high talent and profound learning. It must not be assumed that the Bishop was without either learning or talent. He graduated at Cambridge with first-class honours in Law. This was a feat quite impossible to a man who was a stranger to talent and learning.

CHAPTER X

CHURCHES BUILT IN THE TIME OF BISHOP DEALTRY

St. Mary's, Vizianagram. History. Committee for raising funds. Grant from the Church Building Society. Foundation stone laid, 1848. The plan and cost. Mr. F. H. Crozier. Transfer to the Government in trust, 1857. The first resident Chaplain. The renewal of the furniture. Subsequent Chaplains. Consecration. Memorial tablets. Sinking of the foundations. Church closed. The second Church, 1898. Reverent care of the original site.

St. Matthew's, Chicacole. History. The residents. The building of the Church, 1850. Grant from the Church Building Society. The accommodation and size. Transfer to the Government in trust. Consecration, 1874. Station deserted. Church in ruin. Ordered to be demolished and the furniture sold. Accidental rescue of the Font and the sacred vessels Disposal of the consecrated site.

Holy Trinity, Bangalore. The local need. Approval of Directors. Delay of Madras Government. Archdeacon Harper considers ways and means. Discussion of plans. Foundation stone laid, 1848. Consecrated, 1851. The Gallery. The first Chaplain and Lay Trustees. Memorial tablets. The furniture and fittings. Some of the Chaplains.

St. Mary's, Vizianagram.—The station of Vizianagram is in the northern part of the Vizagapatam District. It is sixteen miles inland and about thirty miles in a northerly direction from the town and fort of Vizagapatam itself. At the period when the Church was built there was a fort, a town, and a cantonment. It is much the same at the present time; the difference between now and then is the absence of a garrison of troops. The Fort, in which is the palace of the Maharajah, is surrounded with high walls of brick with embrasures for guns. North of it is a prosperous, busy town, which shows its connection with the past by its ancient temples, and with the present by its handsome modern clock tower. North of the town is a large tank, over which no shooting is allowed, and in which great flocks of teal and wild duck enjoy sanctuary

North of this again is the cantonment. The view from the Fort over the town, the tank, and the cantonment towards the hills still further north is held to be one of the most charming in the Madras Presidency.

In the eighteenth century the extent of country ruled over by the Vizianagram Rajahs was very great. They possessed a considerable standing army and the loyalty of the surrounding hill tribes. In 1794 the Government considered it politic to curtail this power, and the Rajah rebelled. An expedition was sent against him, commanded by Col. Prendergast; his forces were defeated and the Rajah himself was slain. Protected and assisted in the art of government the son and the grandson became loyal feudatories of the Crown. They were successively members of the Viceroy's Council, and were honoured with Knighthood by Queen Victoria.

The lawlessness of the hill tribes made it necessary to keep a military force in the cantonment. For administration purposes there were also in Vizianagram some Civil officials. And as the place was midway between the port of Bimlipatam and the hills, it was a convenient centre for some European merchants who were dealing in hill produce.

Up to 1848 divine service was held on Sundays in one of the mess houses of the cantonment. In that year a desire was expressed for a proper Church building, and a committee was appointed to raise the funds. It consisted of the Rev. A. Fennell,[1] E. G. R. Fane, Esq., Major Nicolay, Surgeon J. Wilkinson, and Lieutenant Harrison. The honorary secretary of the committee was Mr. Wilkinson. In December, 1848, he wrote to the Church Building Society in Madras and applied for help, stating that the local subscriptions amounted to Rs.1,255. The Society promised a grant of Rs.600. The plans were then prepared by Lieutenant Moberly of the Madras Engineers, who estimated the cost of the building to be Rs.2,603. The balance of the required sum was soon forthcoming, and the foundation stone was laid by Mrs. Crozier, whose husband—Mr. F. H. Crozier—was the guardian appointed by the Government to manage the Vizianagram estate during the minority of the then Maharajah.

[1] Visiting Chaplain from Vizagapatam.

ST. MARY'S, VIZIANAGRAM.

The ground on which the Church was built formed a portion of the parade ground. The building was very plain, but was apparently built well and of good material. It consisted of a nave and two side aisles, the latter being separated from the former by pillars. It measured inside 50×47×27 feet and had accommodation for 120 people. In its early years it had no chancel. An old resident,[1] who knew the Church forty years before, wrote in the year 1900, and described the pattern and the arrangement of the original furniture. It all had to be made locally; and the pattern was hardly what would be considered ecclesiastically correct in the present day. The people, however, did the best they knew and furnished the Church as they thought it ought to be done. The cost of building and furnishing fell almost entirely upon them and their friends. The S.P.C.K. in London gave £50. Under the rules the Government could give nothing except as an act of grace and generosity. The years succeeding the wars in the Punjab were bad times to ask the Government for money. The treasuries were nearly empty.

Although Mr. Crozier was not on the original committee of 1848, it is clear that he must have taken a leading part in the provisions of the funds for building and furnishing. In Bishop Dealtry's third Charge in 1856, he says, 'Mr. Crozier has been the means of providing us with two Churches, one at Vizianagram and one at Nellore.' He was also instrumental as Guardian in educating a type of Maharajah which is more general now than it was then. The visiting Chaplain in 1862 [2] described the Rajah as a keen sportsman, a good shot, a good horseman, excelling at various games, and being a splendid type of man. He joined the European officers in their sports, was very hospitable, and ruled his State in the most progressive and enlightened way.

At the end of 1857 some repairs were required, and a difficulty had arisen about the visits of the Vizagapatam Chaplain. The Church was not consecrated. It was, therefore, still the private property of the station. The commanding officer of the station and the Senior Civilian desired some

[1] Mr. F. S. J. Stricke, Lay Trustee.

[2] The Rev. J. W. Wynch.

more permanent arrangement regarding it. They therefore applied to the Government to take it over, and place it on the list of Churches to be kept in repair by the Public Works Department. The Government consented, ordered the necessary repairs, and sanctioned the arrangement for providing regular visits from the Chaplain.[1] The Secretary of State in reply approved [2] of what had been done. He said, 'Vizianagram, being included in the chaplaincy of Vizagapatam, and receiving periodical visits from the Chaplain, the Church erected at the station by private contributions was properly brought on the D.P.W. list.'

In the same letter home, dated February 16, 1858, the Madras Government reported that the Chaplain of Vizagapatam had brought to their notice through the Archdeacon the want of means to educate the Eurasian children at Vizianagram; and that they had transmitted the report to the Education Department. There was no result of this report; and nothing was done for the children till a separate Chaplain was appointed for Vizianagram, Bimlipatam, and Chicacole in 1864.

This was the opening of a new page in the history of the station. The Rev. J. D. Ostrehan was appointed, and commenced his work with commendable zeal. He gathered together a body of supporters, like-minded with himself, raised money, and substituted well-designed furniture for some that had been put in originally. He erected a stone-built chancel and tower. For these purposes the Church Building Society made a grant of Rs.200, and the Government of Rs.730. The rest of the money was raised locally. In the new chancel he placed three stained-glass windows. One was a special gift in memory of Mrs. Oakley. The sanctuary was paved with Dutch tiles. A new altar properly furnished, a credenze table, pulpit, and prayer-desk were provided. All this work, especially the pulpit, reflected great credit upon Mr. J. D. Perriman, under whose superintendence it was made in the D.P.W. workshop at Vizagapatam. Numerous other articles of furniture and adornment were added during the

[1] G.O. Dec. 2, 1857, No. 403, Eccl.; Letter, Feb. 16, 1858, 17–20, Eccl.

[2] Desp. Sept. 29, 1858, 9, No. 1, Eccl. This was Lord Stanley's first ecclesiastical despatch as Secretary of State for India.

ten years that Mr. Ostrehan remained at Vizianagram. The congregation liberally responded to his appeals, and added brass hanging lamps and candlesticks, a brass altar cross and lectern, and all that was required both in the nave and in the sanctuary. A harmonium, played by Mrs. Ostrehan, took the place of a flute; and Hymns Ancient and Modern took the place of Tate and Brady. A school was established for the Eurasian children, and the utmost cordiality reigned between priest and people. The five-branch vesper lights were presented by the Stricke family, in 1892, in memory of Mr. Joseph Stricke and his daughter, Priscilla Josephine. The brass altar cross and the white frontal were presented by Mrs. E. Marrow, sometime honorary organist of St. Mary's; and the harmonium was given by the congregation.

In 1868, during the time of Mr. Ostrehan, extensive repairs were done to the roof.[1] There were still two regiments in the station and the congregation was large.

The following six Chaplains were resident at Vizianagram between 1864 and 1882, when one of the regiments was removed.

J. D. Ostrehan	1864–1874
W. M. Babington	1874–1875
D. W. Kidd	1875–1877
W. S. Trotman	1877–1880
J. English	1881–1882

The communion plate is dated 1863–64, and is of Birmingham make. It was probably provided in the time of Mr. Ostrehan. There is also a credenze paten of Indian make. The Registers begin in 1858; up to that time the sacred offices were recorded at Vizagapatam by the visiting Chaplain. There is no record book. The Church and cemetery were consecrated by Bishop Gell on March 4, 1870, the Church being dedicated to God in honour of St. Mary. On the walls of the Church were three memorial tablets, one to the memory of Major E. H. Harington of the 33rd Madras Infantry, who died in 1869; one to the memory of Captain R. D. Thorpe of the 12th Madras Infantry, who died in 1873; and one to the memory of Lieut. F. Adams of the 37th Madras Infantry (Grenadiers), who died in 1862.

[1] G.O. Oct. 20, 1868, No. 225, Eccl.

The old cemetery is full of massive stone tombs; these are in excellent order; the earliest date is 1811. It was extended in 1900; and the new part was consecrated by Bishop Whitehead.

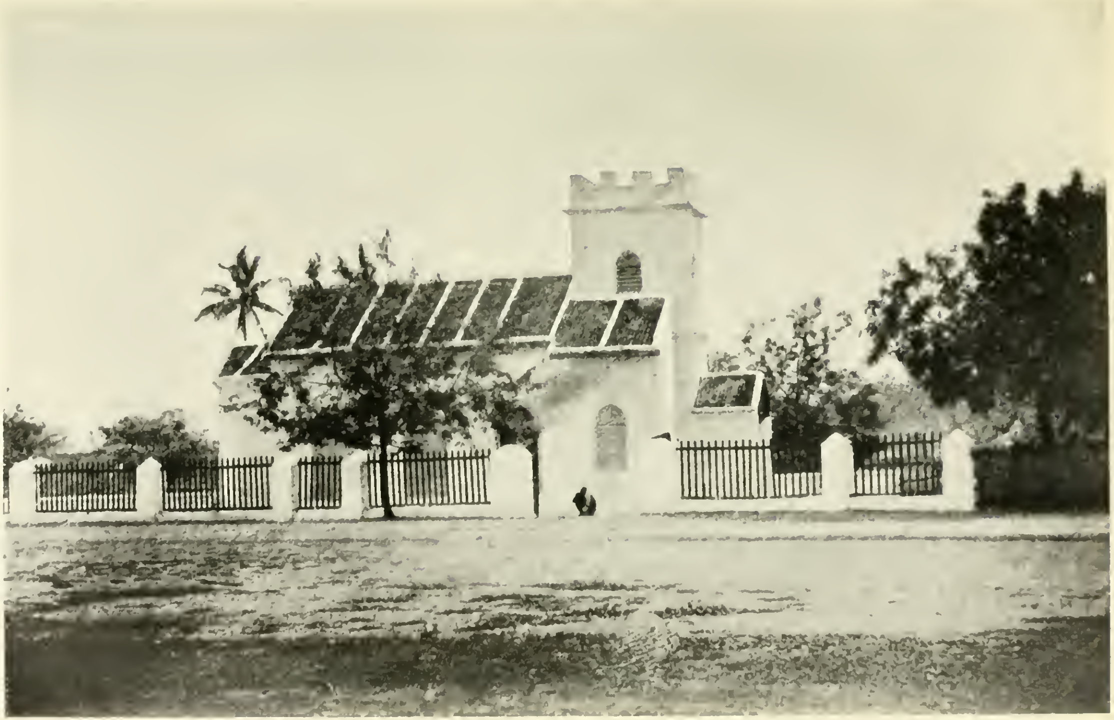
The Church was the pride and the affectionate care of the residents for forty-six years. Then, in 1896, it was condemned by the D.P.W. as unsafe. A crack appeared in the chancel wall which extended through the flooring of the nave. The foundations had sunk; and it was believed by the Engineer that they had sunk to a dangerous extent. The matter was reported to Government; and on the ground that the building was beyond repair, the Superintending Engineer was ordered to submit plans and estimates for a new Church on a fresh site, the cost being limited to Rs.6,500.[1] The liberality of this grant was due to the fact that there was still a regiment of Madras Infantry in the station.

On the closing of the Church the Lay Trustees, Messrs. Dains and Stricke, arranged for the holding of services where they could. Finally, Mr. Dains put a room in his bungalow at the disposal of the station for the purpose; and some of the furniture and fittings were removed from the Church to the room. There was a delay in carrying out the intention of Government, due to the fact that the removal of the regiment from Vizianagram had been recommended by the military authorities. When the regiment was in due course removed, the building of the Church came under the Rules relating to Civil stations; and the Government offered a grant of Rs.2,000 on condition that a further sum of Rs.1,000 should be raised by local effort. This was soon done. The Church Building Society gave Rs.600; the local residents at Vizianagram gave Rs.400; and then the visiting Chaplain, the Rev. B. M. Morton, of Vizagapatam, appealed to the S.P.C.K. in London, and to Churchmen generally in the Diocese[2] of Madras, to contribute another Rs.2,000, so as to make the sum available up to Rs.5,000. This, he pleaded, was the minimum sum required for a building well designed and well built. The S.P.C.K. gave Rs.525; and the rest of the money was subscribed.

Archdeacon Hyde visited the station in 1905, when the

[1] G.O. April 22, 1898, No. 49, Eccl.

[2] *Madras Diocesan Record*, 1902, pp. 176, 185.



ST. MATTHEW'S, CHICACOLE.
1850.

Rev. C. D. Giles was the visiting Chaplain. He found the new Church on the new site nearly finished. The fittings, furniture, ornaments, monuments, and stained glass had all been removed to it from the old building of St. Mary's. He and Mr. Giles visited the old site with the Executive Engineer. It was arranged that the *débris* of the destroyed building should be heaped in a symmetrical form, and a cross erected in the centre of the mound to mark the consecrated spot where the original Church had stood.

The older residents had a deep sentimental affection for the old building; and this is not to be wondered at, for it was connected in their minds with some of the most solemn events in their lives.

St. Matthew's, Chicacole.—Chicacole is in the Ganjam district; in the first half of the nineteenth century and until 1864 it was visited by the Chaplain of Vizagapatam, from which station it is distant about fifty miles. From 1864–84 it was visited by the Chaplain of Vizianagram; and after that date it reverted to the care of the former Chaplain.

When the Kings of Golcondah ruled in that part, Chicacole was the capital town of one of the Northern Circars. The Mahommedans signalized their conquest of the country by destroying the Hindu temple and building a mosque with the materials, as they did in so many parts of the north of India. This was in 1641. When the country was conquered for the East India Company by Colonel Forde towards the end of the eighteenth century, Chicacole became an important military station. It was also for a long time the Civil centre of the District; but it ceased to be so before 1851, when the Church was built. It remained the residence of the Judge of the District Court until 1865; and shortly after this date it ceased to be a military station.

As a rule, Chicacole has a good climate; but the place has frequently suffered from famine and pestilence. In 1876 a flood down the river, a cyclonic storm, and a tidal wave up the river, wrought simultaneously immense destruction. This was followed in 1877–78 by a famine. The united effect of these calamities was the reduction of the previous population

by one half. The good climate induced some European merchants to settle in the town in the first half of the nineteenth century. They fostered its industry in fine muslin. Subsequently the industry suffered from competition with machine-made goods, from which it was not adequately protected.

In the year 1850, when the building of the Church was being talked about, there were in the station the officers and Eurasian bandsmen of a Native Regiment, a Judge, some European and Eurasian officials connected with the District Court, and a few Europeans engaged in trade and commerce. The visiting Chaplain was the Rev. J. C. Street of Vizagapatam ; he was only able to pay Chicacole an occasional visit ; but he must have known about, and probably took a part in, the local agitation for the erection of a small Church.

Chicacole was a typical station where the Government recognized the necessity of giving powers to its Civil and Military officers to perform marriages and baptize children. The system had to go on in Berar and in the Northern Circars some time after it had ceased to be necessary in other Districts, because of the remote character of the outpost stations ; there were more of these small outposts in the Northern Circars than in any other part of the Presidency.

The first intimation of the building of a Church at Chicacole is to be found in the Minute Book of the Church Building Society. In November, 1850, a grant of Rs.350 was made on condition that the building should be conveyed in trust to the Bishop and Archdeacon for the use of the Church of England.

The next intimation is in the official return of particulars about every Church for the use of Europeans in the Presidency. This return was made in 1852. The size of the building is therein given as 33 × 23 feet, the height of the roof being 21 feet, and the height of the side walls as 16 feet. The accommodation was for sixty persons. It was built in 1850–51 ; the cost was Rs.1,450 ; of this sum Rs.250 was given by the S.P.C.K. in London ; and the rest was collected by the residents without assistance from the Government. They also bore the expense of furnishing the building.

In 1857 the Church required some repairs, and the question arose whether the Government should be asked to do them or

not. It was well known that the Government would not repair buildings unless they were in the absolute or trust ownership of themselves. It seemed to the residents that the Government were the proper body to hold the building. They were therefore asked to take it over, and they did so.[1] They carried out the necessary repairs, which only amounted to Rs.280 ; [2] and they constructed a wall round the little European cemetery.[3] This was a matter which the Europeans thought more deeply about than the petty repairs of the Church. The building of a substantial wall was an expensive affair. The Europeans in the station considered that it was the duty of the Government to protect the graves of its servants from possible desecration, and that this could not be considered a fair charge on their own incomes.

In 1872 repairs were again necessary ; the Government carried them out, the cost [4] being Rs.320. By this time Chicacole had ceased to be a judicial station ; but there was still the wing of a native regiment and a few European merchants in the place.

In 1874 the Northern Circars were visited by Bishop Gell. He consecrated both the Church and the cemetery ; the former being dedicated to God in honour of St. Matthew.

From 1864–84 Chicacole ceased to be visited by the Vizagapatam Chaplains. A separate Chaplain was stationed at Vizianagram, and he was put in spiritual charge of Bimlipatam and Chicacole as well. After the calamities of the cyclonic storm, of famine, and of cholera in the years 1876–77–78 the troops were removed, and the other Europeans and Eurasians migrated to Bimlipatam and Vizianagram. And the Church, which many a European had delighted to honour and adorn, was no longer required.

In the year 1894 it had fallen into ruin ; it was ordered by the Government to be demolished and the materials sold.[5] The order was in the Public Works Department, and was

[1] G.O. March 25, 1857, No. 138, Eccl. ; G.O. Sept. 4, 1857, No. 326, Eccl.
[2] Letter, Dec. 15, 1857, 38–40, Eccl. ; Desp. August 11, 1858, 52, Eccl.
[3] Letter, Sept. 22, 1857, 21–23, Eccl. ; Desp. 11 August, 1858, 36, Eccl.
[4] G.O. May 10, 1872, No. 77, Eccl.
[5] G.O. April 26, 1894, No. 1071, Works; G.O. July 20, 1894 No. 1824, Works.

communicated to the Executive Engineer through that Department. The whole proceedings were an unintentional and unfortunate mistake. It is true that the site was ordered to be preserved. But that was not enough. The furniture and adornments, the font and the sacred vessels, which had been provided by the piety and religious care of a former generation, and which were held by the Government in trust for the purpose for which they had been dedicated, were ordered to be sold to the highest bidder, by whom they might have been put to an ignoble use. It was only by a mere chance that the font and the sacred vessels were rescued from sale. The exact particulars of what happened are not known. But the box containing the plate is now at St. John's, Vizagapatam, and the font is at St. Mary's, Vizianagram. The plate has the Birmingham mark of 1863, and was probably supplied by the congregation in the first year of J. D. Ostrehan's ministry. The font and its cover are of wood and are handsomely designed. These were rescued from desecration by the Rev. A. E. Stanley, Chaplain of Vizagapatam, when the demolition and the sale took place.

The proceedings were, of course, a mistake, not a deliberate wound to the religious feelings of religious people. It was due to forgetfulness, or perhaps ignorance, of the fact that consecrated property is not property in fee simple but in trust; and is held subject to the limitations imposed by the act of consecration, which is intended to protect everything so set apart from being put to any profane or common use. It will distress many to think what became of the altar. If the order had been given in the Ecclesiastical Department and the Bishop or the Archdeacon consulted, the sacred articles sold might have been used in some other Church for the purposes for which they were intended.

In the year 1905 the consecrated site of the Church was still unoccupied. The Municipality wanted it for their purposes, and the Canadian Baptist missionary wanted it for his. Government had been passing orders on the subject without consulting the Bishop; but on the application of Archdeacon Hyde they agreed to re-open the subject. The Archdeacon travelled to Chicacole and found the site next to the Dawk Bungalow in a corner of what used to be the parade ground.

He described it as 'a ragged and profane waste with its walls and fences half demolished.' He walked across the burnt-up parade ground, which was surrounded by bits of old barracks, converted into native school buildings, and by the old bungalows where the officers of the regiments had lived, to the house of the Canadian Baptist missionary. He afterwards interviewed the Chairman of the Municipality. Both wanted the ground for native school purposes. It seemed more appropriate to place it at the disposal of the Christian missionary than the Hindu municipal chairman; and to have a school built on it where elementary Christianity would be taught rather than any other religion. The Archdeacon reported accordingly. It is a great satisfaction to know that the site has been definitely put to a Christian purpose, even though the Christianity taught is not strictly orthodox. It is hoped that the consecrated cemetery will be cared for, where some of our countrymen rest; and that future Archdeacons of Madras will not lose sight of any spots which have been used for sacred purposes.

Holy Trinity, Bangalore.—The building of this second Church in Bangalore was the direct result of the report of Colonel Sim of the Madras Engineers as to the necessity of it. He was deputed to report on the question by the Fort St. George Government because of the local agitation which had existed so long, and had gained force as time went on.[1] From the very beginning one Church and one Chaplain had not sufficed for the needs of the station, especially as that Church would hardly accommodate 500 persons. There were enough people in the station, civil and military together, to fill the Church four times over; and in those days they really desired to attend service if they possibly could. The report was made in 1842,[2] and the building of a Church sanctioned; the approval of the Directors arrived in Madras in 1845.[3]

The Government waited for the despatch conveying approval of the scheme before taking any measures, because they were not certain of the Directors' consent. The rule laid down by

[1] *The Church in Madras*, vol. ii. 73.
[2] Letter, July 8, 1842, 31, Military.
[3] Desp. Dec. 4, 1844, 11, 12, Military.

the Board of Directors was to build a Church in every military station. In Bangalore they had built one ; and there was no rule which obliged them to build two. It seemed to the Government quite likely that the Directors would refuse to incur the cost of a second building.

Before the arrival of the despatch Archdeacon Harper had begun to think how the money could be raised if the Directors refused their sanction. He wrote to the Bangalore Joint Chaplains in October, 1845,[1] telling them that if they would take measures for the erection of a place of worship near the artillery lines, he would place at their disposal Rs.1,000 as soon as the foundation walls were raised to the surface. In February, 1846,[1] he wrote again informing the Chaplains that the Church Building Fund had been established in Madras, and that Rs.815 of the Fund were meant exclusively for a new Church at Bangalore, being alms given in Church for that purpose.

In the year 1837 there had been a collection at St. Mark's for the enlargement of the Church amounting to nearly Rs.1,000. It was in charge of the Senior Chaplain. It was considered that this amount was also available for the building of the second Church. If these three amounts were added together it will be seen that the sum fell far short of what was required. It would have built a small Church in a small station ; but was not of much use in a large Civil and Military station like Bangalore.

The arrival of the Despatch of the Directors, dated December, 1844, approving of the building of a second Church at Bangalore, solved the financial difficulties of the situation. This was in 1845. Major Pears, C.B., the Superintending Engineer at Bangalore, was at once called upon to produce a design. This was more or less in accordance with the standard plan of the Military Board ; and the estimated cost, which the Government was to defray, amounted to about Rs.26,637. In October, 1847, Archdeacon Shortland communicated the plans to the St. Mark's Church Committee,[2] and asked them for suggestions, making at the same time some of his own. The Church com-

[1] St. Mark's File Book.

[2] St. Mark's Records : Received Letter File.

HOLY TRINITY, BANGALORE.

mittee agreed with all the suggestions made by the Archdeacon; and added that the plans of new Churches ought to be submitted to the ecclesiastical authorities before being sanctioned by the Military Board.[1]

The suggestions of the Archdeacon increased the original estimate[2] to Rs.30,117. They were intended to add to the ecclesiastical appearance of the building, and to make the belfry into an ornamental spire which could be seen all over the cantonment. The suggestions were accepted by the Military Board and by the Government. In July, 1848, Archdeacon Shortland informed the Church committee that he had made an arrangement with the Military Board[3] to have all work connected with Churches and cemeteries carried out in communication with Church committees, so as to satisfy them of its suitability, etc., and enclosing a copy of the order of the Military Board to all officers commanding Divisions about it.

The sums mentioned above as available for the building from private sources were otherwise used. The Church Building Society kept its money for other purposes. So did the Archdeacon. And the money in the hands of the Senior Chaplain, amounting with interest to Rs.1,170, was ultimately given to enlarge the old chapel for the pensioners at Mootoocherry.[4]

The foundation stone of the building was laid on February 16, 1848, on the site chosen in 1836 by Bishop Corrie. In a bottle under the stone were deposited a few coins of the period, specimens of six different kinds of grain, and a parchment record of the event, signed by James Morant, the Senior Chaplain. The statement on parchment is a reminder that the stone was laid in the tenth year of the reign of H.M. Queen Victoria by Major-General John Aitchison,[5] commanding the

[1] St. Mark's Records: Committee Book, Oct. 1847.

[2] Letter, May 9, 1848, 9, Eccl.; Desp. July 16, 1851, 20, Eccl.

[3] St. Mark's Records: Received Letter File.

[4] St. Mark's Records: Received Letter Book, April 13 and 22, 1850; and Committee Book, April 25 and Dec. 30, 1850.

Mootoocherry is now part of St. John's Hill.

[5] General Sir John Aitchison belonged to the Coldstream Guards; his memorial tablet is in the Guards' Chapel.

Mysore Division; that the Earl of Dalhousie was Governor-General of India; the Marquis of Tweeddale, Governor of Madras; Dr. G. T. Spencer, Bishop of Madras; Major-General Mark Cubbon, Commissioner of Mysore; Major J. T. Pears, Superintending Engineer. This statement was also copied into the Trinity Record Book.

The time occupied in the erection of the Church was four years and five months. There is a note in the Trinity records that the building was brought into use on Sunday, July 25, 1852; and that the Holy Communion was first administered in it on Sunday, August 8, of the same year. The note was signed by W. W. Lutyens, who became the first Chaplain of the District.

There is another note which is also signed by Lutyens to say that the Church, 'though in a most unfinished state,' was consecrated by Bishop Dealtry of Madras on Tuesday, September 16, 1851. He adds, 'there was no Communion.' Nothing has been found in the records either at Bangalore or Madras to account for so unusual a proceeding as the consecration of a building before it was finished and properly furnished, and actually ready in all particulars for use. The building was, however, in its imperfect condition dedicated to the service of God and named in honour of the Blessed Trinity.

Whilst the building was proceeding it was resolved locally to ask the Government to sanction the erection of a gallery at the west end for the children of the regimental schools.[1] This was agreed to, the cost being Rs.1,611. The whole estimate was exceeded by Rs.1,842.[2] The total cost [3] of the building was therefore Rs.33,570.

The erection of Holy Trinity Church stopped for the time being the enlargement of St. Mark's.[4] The Government resolved to wait and see if the new Church would effect such a relief as to render the enlargement of the old one unnecessary.

A separate Church Committee for the new District was

[1] Letters, June 26, 1851, 11, 12; and March 23, 1852, 4, Eccl.; Desp. March 2, 1853, Eccl.

[2] Letter, Feb. 9, 1854, 16, Eccl.; Desp. August 29, 1855, Eccl.

[3] Consultations, Jan. 6, 1854, No. 29, 30, Eccl.

[4] St. Mark's Records: Received Letter Book. May 24, 1849.

formed while the contract was being carried out. This was recommended by the St. Mark's committee, and the recommendation was accepted by the Archdeacon,[1] who asked the two committees to consult together and state their views as to the boundary of the two parishes. The two first Lay Trustees of Holy Trinity were Colonel Couran and Captain R. F. Poore. The latter was serving with the 15th Hussars. He died in September, 1852.

On the walls of the Church there is quite an exceptional number of memorial tablets. The earliest must have been put in when the Church was being built. It is to the memory of Major-General Clement Delves Hill, who died in 1845 at the Gersoppa Falls, and was buried at Honore. It was erected by friends and comrades in the Madras Presidency and by the officers of the Royal Horse Guards. He was the brother of Lord Hill, under whom he served in the Peninsular War. At the time of his death he commanded the Mysore Division. Of the others similarly commemorated, Captain G. K. Newbury of the 8th Madras Light Cavalry fell in the attack on Shorapore in 1858. Major Lionel Bridge, R.A. (late Madras), died in 1866. He served with the Ungool Field Force in 1848, in the second Burmese War of 1852, and in the north of India in 1857–58. He had the Lucknow medal, and obtained for his services the brevet of Major. Lieut.-Colonel Robert S. Dobbie, who commanded the 39th M.N.I., died in 1868. The tablet was erected by his brother officers. His son, George Staple Dobbie, was commemorated seven years later, when he died from the effect of wounds inflicted by a tiger near Shimoga. Major-General Robert Nicholas Faunce, who left Bangalore to command the Pegu Division, was commemorated in 1869. His ship was wrecked in a cyclone, and he was drowned in the Bay of Bengal. One lady only is commemorated on the walls. She was the daughter of General Sir Harry Prendergast, V.C., and is described very simply as the wife of Hugh Gough. She died in 1889, aged twenty-four. The rest of the memorials are nearly all of young officers of the Cavalry or Royal Artillery who succumbed to the Bangalore climate in spite of its reputation. One alone is to a worthy old soldier

[1] St. Mark's Records: Received Letter Book, Nov. 23, 1849.

from the ranks. John Band, of the Royal Scots Fusiliers, served for twenty-one years in the Regiment, and then for twenty-seven years as verger of the Church and Curator of the cemetery. When he died in 1893, a number of officers, soldiers, and friends joined together and erected this tablet.

The furniture and fittings of the Church are unusually handsome. It is very improbable that it was paid for entirely by the Government. The practice of the Government before 1853 was to mention the maximum amount that would be paid officially, and to leave the congregation to supply the extra cost if they desired to have anything better or more ornamental. There is no record either at St. Mark's or at Holy Trinity to show what the cost of the furniture was, nor what proportion was paid by private effort; but it is evident that the private effort must have been a large one. During the time of the Rev. C. P. C. Nugent the handsome brass altar cross and the vases were obtained. The Rev. C. J. Etty was instrumental in getting the Gospel lights, the brass lectern, and the stained glass window in the chancel. Both of these Chaplains renewed the frontals, etc., and took pains to adorn the sanctuary in other ways.

Among the Chaplains who have been associated with the Church the most memorable are the Rev. W. W. Lutyens, who saw the building of it; the Rev. Dr. Robert Murphy, who was a popular and eloquent preacher; and the two Chaplains mentioned above.

CHAPTER XI

CHURCHES BUILT IN THE TIME OF BISHOP DEALTRY

Christ Church, Madras. The District. The first effort by the Rev. H. Taylor, Chaplain. The inhabitants appeal to the Bishop; and to the Government. Gifts by Mr. T. P. Waller. The Rev. Robert Carver and the parish schools. Help from Vepery. The Colonial Church Society. The Rev. A. R. Symonds (S.P.G.) in charge. The Colonial Church Society again. Site and buildings conveyed to the Bishop and Archdeacon in trust. Churchwardens and Select Vestry. The Rev. J. J. B. Sayers, first Incumbent. Foundations of new Church laid, 1850. Subscribers. Cost. Consecration, 1852. Furniture. Financial difficulties. The Government decline help, but send the appeal to the Directors. Dr. Sayers promoted to a Chaplaincy. Further applications to the Government. The Schools. The Parish Hall. Memorials.

All Saints', Coonoor. The station. Building committee, 1851. Site. Original design. A severe storm. Appeal to the Government. Rebuilding of the tower. Cost. Consecration. Churchyard wall. Tower clock. Roof. Chancel. Enlargement. Memorial window. Furniture and ornaments. Churchyard. Some of the Chaplains.

The Kotagherry Chapel. General Gibson's building, 1851. Transferred to the Government. Out-station of Coonoor. Need of a larger building. The cemetery.

Christ Church, Madras.—This Church is situated in the Mount Road, about midway between Fort St. George and the Cathedral. At the period when it was built the houses along the Mount Road were not shops as at present, but were the private houses of the officials and the merchants of the Presidency town. A Church was not needed for them; they had their carriages, and found no difficulty in attending the services either at the Cathedral or at St. Mary's. But beside them there was in the five village centres close by, a population of Eurasians who were chiefly employed in the public offices under the Government, and in the private offices of the various

Madras merchants. A distance of nearly two miles to the nearest Church made public worship a difficult matter for them.

The Rev. Henry Taylor was appointed a Chaplain in 1841 and arrived at Madras in 1842. He was directed to officiate at the Cathedral as a temporary measure. While making his parochial visits he saw the condition of the poorer people in the Mount Road, and in the villages of Royapettah, Poodoopettah, etc., that they were practically without the spiritual help of a priest, without a place of worship, and without the means of grace. With the sanction of the Bishop Taylor found a room large enough for his purpose and opened it for public worship in July, 1842. That was the humble beginning of the splendid Church, the well-equipped schools, and the succession of faithful clergymen who have ministered in the parish for seventy years past.

At Taylor's suggestion the principal people of this new congregation wrote a letter to Archdeacon Harper in July, 1842, for submission to Bishop Spencer. It was signed by 106 heads of families who resided within easy reach of the new place of worship. They explained who they were; said that the nearest Church was two miles away; that there was no school nearer than Vepery for their children; and that, owing to the fact of their having to live where they did, they were neglected; and they begged the Archdeacon to bring their wants to the notice of the Bishop.

Bishop Spencer, who was on tour, replied that on his return to Madras he would take steps for the establishment of a Church and a school; he added that he was glad to know that through the efforts of the Archdeacon and Henry Taylor they had a temporary place for divine worship.

In October, 1842, Taylor called a meeting of the congregation and urged them to memorialize the Government, and ask for financial assistance to build a Church and obtain the services of a clergyman. This was done, but the reply was unfavourable.

Soon afterwards Taylor was transferred to Bellary, and his connection with the movement came to an end. He had, however, shown the way; and had inspired more than one man

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living in the chapel area to walk in it. One of these, Mr. T. P. Waller, who owned the Mount Road stables, wrote to the Bishop and offered to give suitable premises if the Bishop would provide a minister. To this the Bishop agreed ; and a small building standing in a small compound was duly placed at the service of the Bishop. The building was found to be too small. Waller therefore resumed possession, and gave instead a larger building and a larger compound. These were found to be too large. Close by, but not belonging to Waller, was a building and a compound which were exactly what seemed to be required. Waller then approached the owner, and offered to exchange properties with him. This the owner gladly did ; and Mr. Waller gave up the newly acquired property to the use of the congregation. Archdeacon Harper himself conducted the Sunday services after Henry Taylor left and until the Rev. R. Carver, the S.P.G. missionary at St. Thome, was appointed to the charge.

Robert Carver retained the double charge of St. Thome and the Mount Road Chapel till his death in 1845. He established two schools in the chapel compound ; and in spite of failing health he worked hard to fulfil the responsibility he had undertaken. On his death the congregation asked the Bishop to appoint a permanent minister. The Bishop replied that he had been in communication with the S.P.G., who stated that they were not able to undertake any extra work in the diocese. No inquiry was made apparently as to what could be contributed locally.

At this juncture the Rev. F. G. Lugard, Chaplain of Vepery, came forward with a suggestion. They had at Vepery a parochial Church Pastoral Aid Society [1] for the payment of an assistant to the Chaplain. He proposed that this should become a pastoral aid society for the whole diocese, so that assistant clergy could be employed in other places where they were required without being dependent upon the missionary societies for their stipends. This proposition was supported by the Vepery people. The Vepery Society thereupon opened negotiations with the Colonial Church Society, who gave at

[1] It was originated by the Rev. H. Cotterill, Chaplain. See *Madrasiana*, by " H. Monro " (W. Taylor).

first a discouraging reply.[1] Mr. Lugard was informed that no financial help was possible ; but that the Vepery Society might become, if it pleased, the corresponding committee of the Colonial Society. Further correspondence followed, and in May, 1847, the Vepery Pastoral Aid Society gave up its independence.

Meanwhile, that is from 1845 to 1847, the services at the Mount Road chapel were conducted by the Rev. A. R. Symonds, the secretary of the Madras committee of the S.P.G. ; and the congregation averaged, Sunday after Sunday, 160 to 170 persons. Mr. Symonds had his own work to attend to on ordinary days, and could only give his services on Sundays. Consequently there was little or no parochial work ; and it was agreed that some other solution of the difficulty must be found.

Communication with the Colonial Church Society was then reopened ; and the Society guaranteed the services of a minister for three years in return for a payment of Rs.7,200 in advance, being two-thirds of the required salary for the period. On receipt of this offer an appeal to Church people in Madras was issued. It was signed by Archdeacon Shortland ; the Rev. G. H. Evans, Cathedral Chaplain ; the Rev. F. G. Lugard of Vepery ; and the Rev. A. R. Symonds. It stated that for five years the services had been gratuitously undertaken by various missionaries and Chaplains ; that the congregation had furnished the chapel, paid the expense of the services, kept up two day schools and Sunday schools ; it mentioned Mr. Waller's liberal gift of land and building of the value of Rs.5,500 ; and it appealed for a sufficient sum to enable a clergyman to be engaged in England. By means of this appeal and the money handed over by the Vepery Church Pastoral Aid Society already mentioned, enough was raised to guarantee the stipend of a clergyman for five years.

The success of the appeal resulted in the legal transfer of the site and the buildings on it by Mr. T. P. Waller to the Bishop and the Archdeacon in trust. The deed, dated December, 1847, provided

(1) for the purpose of the gift ;

(2) for the control of the chapel and schools by a select Vestry of seven persons ;

[1] Dated Feb. 5, 1846.

(3) that three of these persons should be Europeans and three East Indians ; [1]

(4) that the right of appointment of the minister should rest with the Colonial Church Society ;

(5) that the first Churchwardens should be Mr. W. E. Underwood of the Madras Civil Service, and Captain J. C. Boulderson of the 35th M.N.I. ; and that the other members of the Select Vestry should be T. P. Waller, R. Franck, P. Coultrup, and J. P. Waller.

Bishop Dealtry assigned a district to the Chapel in 1850 by cutting a portion off the Cathedral district. This was done as soon as the Rev. J. J. B. Sayers, LL.D., arrived. He was the clergyman who was nominated by the Colonial Church Society to be the first Incumbent of the new parish.

Soon after his arrival it was determined to try and raise funds for the building of a new Church. The success of the appeal for the provision of a minister encouraged the promoters to make this further appeal. The response was so generous and immediate that Bishop Dealtry was able to lay the foundation stone on October 5, 1850.

The subscription list is kept among the Church records. It preserves the names of the generous donors who contributed Rs.15,000 in cash and the equivalent of Rs.7,000 in furniture and adornment in the space of fifteen months. In December, 1851, the list was published. Mr. Thomas Parker Waller gave Rs.1,000, besides a further gift of land which raised the value of the site to over Rs.12,200. The special collection at St. George's Cathedral amounted to Rs.534 ; Mr. R. Taylor gave Rs.575 ; Mr. Robert Franck, Mr. J. V. Ellis, and Mr. J. R. A. Dighton each gave Rs.500 ; Mr. S. Clarke Rs.425. Then came the following names :—

	Rs.		Rs.
Mr. Parker Coultrup ..	260	Mr. Henry Morris ..	200
Mr. W. E. Underwood ..	250	Colonel Butterworth ..	200
Sir C. Rawlinson ..	250	Bishop of Madras ..	200
Sir H. Pottinger ..	200	Rev. S. W. Coultrup ..	150
Mr. J. B. Key	200	Mr. J. I. Geddes ..	130

[1] At the beginning of the nineteenth century they were called Indo-Britons ; in the second and third quarters of the century they were called East Indians ; in the fourth quarter they were known as Eurasians ; they are now called Anglo-Indians. These changes were made at their own request.

The following gave Rs.100 each: Lieut.-Gen. W. Sewell, W. H. Bayley, Colonel Lawe, Major-Gen. Whinyates, Lieut.-Col. Boulderson, the Hon. Mr. J. F. Thomas, Mr. J. Vans Agnew, Mr. C. P. Brown, Mr. G. T. Beauchamp, Mr. G. S. Hooper, Colonel T. B. Foster, Mr. G. G. K. Richardson, Sir W. W. Burton, Mr. C. P. Brown, and the Rev. F. G. Lugard. And among many other subscribers were the following well-known members of Madras society: W. Holloway, J. H. Goldie, H. Stokes, the Rev. W. P. Powell, the Hon. D. Elliott, T. Prendergast, the Rev. J. Richards, W. R. Arbuthnot, Sir Thomas Pycroft, E. B. Powell, the Rev. C. D. Gibson, F. C. Cotton, the Reverends R. Firth and A. Fennell, and General F. W. Wilson. The list also includes the names of Woosnam, Carstairs, Horsley, Hart, Court, Kennet, Ditmas, Strange, Maskell, Morehead, Maltby, Deschamps, and James Dickson. Not least among the subscriptions was that of the girls of the Military Female Orphan Asylum, who contributed Rs.9.7.2.

The Architect was Mr. John Law. The building, the provision of the pews, the making of the compound roads and incidental expenses cost Rs.18,000. The rest of the furniture and the handsome adornments were gifts from different persons interested in the scheme; their value was estimated to be Rs.6,810. If these amounts be added to the value of the site, it will be seen that the total cost of the undertaking was over Rs.37,000.

As usual, the last few thousands of rupees were difficult to get. The Chapel Wardens appealed to the S.P.C.K. in London, who responded with Rs.500; and to the Madras Church Building Society, who gave Rs.700. These appeals were made in June, 1853. The circumstances were detailed in both cases, and the letters copied for reference before despatch. From them it is gathered that the date of the meeting when it was decided to raise the funds was September 3, 1850; the foundation stone was laid on October 5 in the same year; and the building was consecrated on December 22, 1852, being dedicated to God in honour of the Christ and named after Him.

The solidity and excellence of the furniture of the Church

are matters of remark by all visitors. It was made at a period when solidity counted for more in the public estimation than mere elegance of form. The organ has a beautiful mahogany case; the altar rails, pulpit, reading desk, and sanctuary chairs are well designed and carved. The general impression left on the visitor is that the various donors of these gifts did not spare themselves when making their offerings; and the result of their good will is a well-furnished Church, worthy of the object for which it was built. Living in the Mount Road at the time was a skilful cabinet-maker named Deschamps, who made a great name for himself as a furniture artist. There can be no doubt that most of the articles which were made locally passed through his artistic hands.

The declared purpose of the new Church was to provide for the members of the East Indian community who lived in its vicinity. The duty of the Select Vestry was not only to look after the building, but to pay the Incumbent and to meet all the necessary expenses. No other way of doing this was feasible than the letting of the pews, a custom which was at the time general in the case of unendowed Churches. In 1853 there were among the seat-holders some important persons in the Company's Service. They lived within sound of the bell, and by renting seats for themselves they made it possible for the work of the Church to be carried on. Their presence in the Church and in the Select Vestry had the effect of directing the thought of the congregation towards the Government every time they were on the verge of financial difficulty. Twice in 1854 the Government declined to have anything to do with Christ Church. They refused to excuse the quit rent payable on the site of the Church and compound; and when the Select Vestry offered to hand over to Government in trust the Church and all that belonged to it, on condition that one of the Company's Chaplains should always be stationed at Christ Church, they refused even to discuss the proposition. Coupled with the offer was the condition that their minister, who was popular with all classes in the parish, should be the first Chaplain of the Church. Perhaps this condition made a difficulty; for Dr. Sayers was not at that time a Chaplain.

In 1855 the Select Vestry applied to Government for a

grant of Rs.2,000 to pay off the debt on the Church and Schools, without enforcement of the condition of the Directors, that when financially assisted the buildings must be transferred to Government. The Governor in Council, Lord Harris, was known to be in favour of the grant being made; but reference had to be made to the Directors.[1] They replied [2]:

'The Church is independent of the Government in every way; therefore while fully recognizing and highly appreciating the laudable efforts of the promoters of the undertaking, we must decline to authorize a public grant in aid of their operations.'

In 1856 the Select Vestry applied to Government for a grant of Rs.200 a month towards the expenses of public worship at Christ Church. The application had the approval of the Bishop, who gave some reasons why it should be entertained. The Governor in Council sent on the application to the Directors with the recommendation of the Bishop,[3] but without any recommendation from themselves. The Directors replied: [4]

'It is stated by the Bishop in his letter urging compliance with this application that by the liberality of the memorialists the permanent expense of a Chaplain and the building of a Church has been saved to the State. If we were satisfied that it would have been the duty of your Government to provide a Church and a Chaplain for the district annexed to the new Church, had the object not been effected by private means, we might be disposed to entertain favourably the application of the Vestry of Christ Church for assistance from Government. In the absence of any expression of your opinion on this or any other part of the case we are unable to sanction any grant to the Church.'

This reply meant the postponement of the necessary sanction for at least another year. Meanwhile the Select Vestry were having the financial troubles which were anticipated. Their first minister, Dr. Sayers, was by the influence

[1] Letter, Feb. 27, 1855, Eccl.
[2] Desp. July 23, 1856, 3, Eccl.
[3] Letter, May 20, 1856, Eccl.
[4] Desp. May 13, 1857, 22, Eccl.

of the Bishop nominated in 1856 to a Chaplaincy in the Honourable Company's Service. This made it necessary to obtain a successor, and to raise the money for his passage out from England. The Vestry therefore renewed their application for the monthly grant, and the Bishop gave several good reasons why it should be complied with. The Government sent the application and the new reasons to the Directors,[1] but without telling the Directors what they wanted to know. They wanted to be told that the East Indians in the new district were in their service, and had a claim upon them which arose from that fact.

As this information was not given the Directors again refused their sanction.[2] They said:

'In our previous despatch we refused compliance because of the absence of a recommendation on your part, and of an assurance that the Bishop was correct when he stated that by the erection of Christ Church the permanent expense of a Chaplain and the building of a Church had been saved to the State. Your present recommendation is in vague and general terms; we must again decline compliance till we know what the claims of the district on the Government are, arising from the residence within it of the Christian servants of Government.'

In the beginning of 1859 the Fort St. George Government recommended the grant, and explained that the congregation of Christ Church consisted mostly of superior and subordinate servants of Government. The grant was at once sanctioned,[3] and has been paid ever since. The delay of nearly four years between the first application and the final sanction was the cause of considerable anxiety and financial worry to the Select Vestry of the Mount Road Church. The Government of Lord Harris was neither unkind nor unfavourable; they simply made a mistake.

As in all other cases in the Madras Presidency a school for Eurasian boys and girls accompanied the opening of an Anglican place of worship. Robert Carver started the schools when he took charge of the temporary chapel. In the beginning they

[1] Letter, Aug. 22, 1857, Eccl.
[2] Desp. Aug. 11, 1858, 25, Eccl.
[3] Desp. Nov. 4, 1859, 15, Eccl.

had no Government assistance, and the standard of education was not very high. Dr. Sayers reported in 1851 that there were thirty-four poor children in the schools. Then the schools were rebuilt and a moderate enlargement took place, so that in 1852 the number of children was reported to be one hundred. The whole cost was borne by the congregation. After 1854 the Directors recognized their educational responsibility, and some help was given to ease the burden of the Vestry. Since then the buildings, the number of children, the standard of education, and the amount of the Government Grant have all increased. At the present time the schools are doing a useful and beneficent work in meeting the educational needs of the Eurasian domiciled community.

In the year 1911 the Governor, Sir Arthur Lawley, laid the foundation stone of a Parish Hall during the incumbency of the Rev. Norman Bennet. This may be regarded as the coping stone of the parochial machinery set on foot by Henry Taylor, nursed by Carver and A. R. Symonds of the S.P.G., financially assisted by the Cathedral congregation and blessed with the liberal gifts of Thomas Parker Waller. The great moral, educational, and spiritual work done in the parish during the past seventy years has been largely due to the spirit which has animated the successive incumbents, some of whom have upheld the very best traditions of the English Evangelical priesthood.

Within the Church are some handsome memorials on the walls. Mr. T. P. Waller, the liberal donor of the site of the Church, died in 1857, and is commemorated in the sanctuary. He worked hand in hand with Dr. J. J. B. Sayers, and not only helped in the building of the Church, but also in the building of the adjacent schools. The tablet was erected by the congregation. It has a reference to his trade in a horse, with a native groom turbaned and kneeling, and also to his achievement as a zealous Christian in a representation of the steeple of Christ Church. In the west porch is a tablet commemorating his son, who died in 1830, twenty years before the Church was built. On the south wall is commemorated the wife of Major-General Hewetson, who died in 1869; and on the west wall there is a very handsome and costly memorial in coloured marbles of

Mr. George Laybourn, a prosperous parishioner who died in 1871.

Since the arrangement was entered into with them the Colonial and Continental Church Society have been in the position of patrons of the Church. They nominate the Incumbent. The Bishop licenses him and gives him authority to officiate. The Society has no power over the manner of conducting the services; this belongs to the Bishop only; but the Select Vestry has 'the power of the purse,' to some extent. This power might be used against the Incumbent, but it never has been so used; and in consequence the incumbency of Christ Church is a desirable and much-coveted appointment, with its large well-furnished Church, pleasant parsonage, well-equipped schools, and loyal congregation.

All Saints', Coonoor.—Coonoor is situated at the south-east corner of the Nilgiri District. It is at the head of the principal pass which begins at Metapollium on the plains and leads to Ootacamund, the chief station of the district. Coonoor may be called the port of Ootacamund; every person and thing which comes from the plains and is bound for the heights, and *vice versâ,* passes through Coonoor. Before the place was crowded with buildings and bazaars, and planted with gum trees, the situation was so beautiful that Coonoor soon became more than a mere port. People going up paused to gaze on its beauty, and one by one settled there in preference to going any higher up. It is about 6,000 feet above the sea-level, and about 1,000 feet less in altitude than Ootacamund. The temperature is consequently a little higher than at the latter station; and because of its sheltered position, easterly of the Droog, it has not such a severe rainfall in the south-west monsoon. For these reasons residents at Ootacamund often take shelter from the severities of their own station in the months of May and June; and residents on the plains take refuge from the great heat of their stations in the same months. Thus Coonoor has grown to be an important sanatorium.

The Christian population of the place, including Europeans and Natives, has gradually increased during the past sixty years, and is now over 2,000. At the time the Church was

built there were few, if any, native Christians; and the number of Europeans for whom accommodation was required was under 200. Among them were some retired servants of the East India Company, some officers still serving, a few English coffee planters, and some Eurasian tradesmen and clerks.

In the year 1851, when the Rev. Alfred Fennell was the visiting Chaplain from Ootacamund, the building of a Church began to be talked about. The residents knew that if a Church was to be built they must do it themselves; for Coonoor was neither a military station nor the headquarters of any Civil officials; and the Government rules on the subject were explicit. They held a meeting in July of that year, collected funds, and appointed a building committee consisting of the Rev. A. Fennell, Lieut.-General Kennett, Captain Francis, of the Madras Engineers, and Mr. J. Davison.

The site was given by General Kennett and a small slip in addition by the Basel Mission. The design was given by Captain Francis, who was Executive Engineer at the neighbouring military convalescent depôt of Jackatalla.[1] The plan allowed for a nave, two aisles, and a bell-tower. There was no chancel. The estimated cost was Rs.4,893; and the accommodation was for 160 persons. The foundation stone was laid by Lieut.-General Kennett in September, 1851, in the presence of the Governor of Madras and the Commander-in-Chief of the Madras Army.

With the exception of the want of a chancel the design was good to look at. It was as much as possible like an English village Church as the designer could make it, and that was the kind of building the residents desired to have. There was no difficulty about collecting the necessary money. The treasurer soon had enough both for the building and the furniture; and the project would have been carried through successfully but for adverse circumstances. The monsoon of the following May was exceptionally severe; the calculations of Captain Francis were upset; the persistent and pouring rain washed out the mortar between the stones of the building before it had time to dry, and the tower fell.

By the time this catastrophe occurred the Building

[1] Soon afterwards called Wellington.

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Committee had nearly exhausted the funds at their disposal. They therefore appealed to Bishop Dealtry and the Diocesan Church Building Society to help them. After consideration the Diocesan Committee asked the Government to take over the building and finish it, on the ground that though Coonoor was not an official station, the Europeans in it were or had been officers in the Company's service.

The Government ordered Captain Ludlow of the Madras Engineers to report upon it, and especially on the foundations, the character of the work already done, and the probable cost of completion.

Before the report was made, the local Building Committee had themselves examined the foundations and rebuilt the tower to the height of twenty feet. Captain Ludlow's report was that the foundations were good, that the bulk of the work was good, and that the cost of completion would be Rs.5,923. On the ground that the Church was much required the Government agreed to finish it, on condition that when finished it should be made over to the Government in trust. They added that as the tower was not indispensable, they declined to sanction its reconstruction at the public expense; and they called on the Military Board for a plan and estimate of finishing the west end of the Church in some other way. But by this time the tower had been partly rebuilt, as mentioned above, and all the materials were ready to finish it. The Government therefore agreed to complete the building according to the original design.

They then sent home a report to the Directors of the whole circumstances; [1] and the Directors replied [2] that 'it was necessary that Church accommodation should be provided at Coonoor; and with reference to the reports of the Civil Engineer, we approve of your having undertaken the completion of the building previously commenced.' The reduced estimate in consequence of the partial rebuilding of the tower by the local committee amounted to Rs.4,673.

When the tower fell, the residents, who had set their hearts upon having a castellated tower with a clock and a bell, as in England, anticipated the verdict of the Government, and

[1] Letter, July 6, 1853, 2–11, Eccl.

[2] Desp. Oct. 25, 1854, 14, Eccl.

collected a sum of about Rs.2,000 for the rebuilding of it. This made their contribution nearly Rs.9,000. At the end of 1853 a further sum of Rs.2,503 was required for the completion. This was granted by the Government at the request of the local committee, but with some hesitation, and the extra grant was reported [1] to the Directors. They replied [2] that 'it would have been wrong not to complete a work for which nearly Rs.10,000 have been contributed by private subscribers. We approve the grant,' etc.

The total cost of the building was Rs.16,159.[3] Of this the Government gave Rs.7,176, and the local committee gave Rs.8,983. Included in the latter amount is a grant of Rs.500 from the Diocesan Church Building Fund, which was applied for by Lieut.-General Kennett in October, 1852, and a further grant of Rs.250 which was given after the tower fell.

The Church was consecrated by Bishop Dealtry on March 18, 1854, and named in honour of All Saints.

In 1857 the Government consented to build a wall round the churchyard, which the residents had beautified with flowering shrubs and plants. The protection thus afforded has resulted in making the Coonoor churchyard one of the most beautiful gardens in the diocese. At the same time Archdeacon Shortland pleaded the necessity of a bell, and one was accordingly sent up from the Arsenal in Madras, where a small store of them was kept. The cost of the wall was nearly Rs. 4,000.

Soon after the completion of the building the tower clock was obtained by the Church Committee at the cost of Rs.855. The exact year when it was put up cannot be ascertained, nor the names of the local subscribers. It was referred to by the Rev. J. Richards in his pastoral letter in 1863 as having been repaired. During the incumbency of Mr. Richards it was found necessary to re-roof the Church. The local records do not say what the necessity was, nor why the original roof had such a short life. However, there must have been necessity, otherwise the Government would not have expended so large a sum of money over it. It cost Rs.6,990. It is probable

[1] Letter, Feb. 9, 1854, 2–5, Eccl.
[2] Desp. Aug. 29, 1855, 5, Eccl.
[3] Consultations, Jan. 5, 1855, 14, 15, Eccl.

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that an unusually heavy monsoon found some unexpected weak points in it. The original roof was composed of the small country tiles, which a gale of wind can displace and blow away. The new roof was made of the heavy Mangalore tiles, which fit into one another by means of grooves.

In 1873 the Rev. George English, on behalf of the Church Committee, asked the Executive Engineer to design a chancel and give an estimate of its cost. In course of time the station had grown, and there was a need of increased accommodation. The estimate amounted to Rs.3,460, and the Church Committee began to collect the money. There was not a very ready response to the appeal, but the need of enlargement increased year by year. In 1876, when the Rev. W. S. Trotman was Chaplain, the Church Committee issued a second appeal [1] for enlargement. They suggested a reduction in the thickness of the pillars, the lengthening of the Church eastward by twelve feet, and the building of a sacrarium ten feet deep, in order to increase the number of sittings by sixty. This appeal was responded to: but the change was not carried out till 1879, when the Rev. C. H. Deane was Chaplain. His plan was to build a larger chancel to accommodate the choir and others. The cost of his plan was Rs.5,000, and he was required to pay this sum into the Government Treasury before the work could be commenced. Mr. Deane increased the local fund to Rs.3,500, and obtained a grant from the Diocesan Church Building committee of Rs.1,500. The enlargement was then carried out, and the accommodation of the Church was increased to 240. Major Morant, R.E., the son of a former Chaplain, designed and carried out the work, which was consecrated by Bishop Gell on May 22, 1880.

The Rev. C. H. Deane and his successor the Rev. J. B. Trend, were instrumental in furnishing the new chancel. The east window is a memorial of the Rev. Alexander Taylor, the Chaplain who was killed at Wellington in 1873. In it are represented the Good Shepherd and the Good Samaritan. It was erected by contributions from his many friends in the diocese. The altar, pulpit, and lectern were carved and presented by Mr. W. S. Whiteside, M.C.S., and the rest of the

[1] All Saints' Church records.

chancel furniture, including the organ [1] and the altar rails, was given jointly or individually by members of the congregation in Mr. Trend's time. His principal helpers were Sir Charles and Lady Turner, Mrs. Carmichael, Mrs. Tarrant, Surgeon-Major S. B. Hunt, Mr. Kirby, and Captain Wiffen, R.E. The frontals and markers were the work of Mrs. Trend, who left so much of her beautiful needlework in so many Churches of the diocese.

The churchyard contains the mortal remains of many Civil and Military officers, who on retirement took up their abode at Coonoor. It is a charming and restful spot of great natural beauty, which all concerned delight to hallow with their care and attention. Here lies the body of the founder of the Church, Lieut.-General Brackley Kennett, of the Bombay establishment, who was assassinated by his native servant in 1857, at the age of eighty-seven. He is commemorated in the Church. Here also lies the body of Bishop Frederick Gell, who was greatly beloved by his own flock and greatly respected by all others. There are also tablets to the memory of the wife of Captain Peyton of the 18th Hussars, who died at Wellington in 1866; and to the wife of W. S. Lilly of the Madras Civil Service, who died in 1868. She was the daughter of Dr. Hodgson, Master of St. Peter's College, Cambridge.

Coonoor is a two-year appointment for Chaplains. Of those who have had spiritual charge of the station Alfred Fennell, 1851–52, was a member of the first building committee; Joseph Knox, 1852–55, saw the erection and consecration of the Church; Henry Taylor, 1857–58, persuaded the Government to protect the burial ground with a wall; John Richards, 1862–63, saw the Church re-roofed; C. H. Deane, 1879–81, was mainly responsible for the building of the chancel; J. B. Trend, 1881–83, was responsible for the furnishing of it. Of the later Chaplains up to the end of the century R. J. Brandon and R. P. Burnett were both busy and popular.

Kotagherry.—This station is thirteen miles from Coonoor, and is visited periodically by the Coonoor Chaplain. The small chapel, known as Christ Church, was built in 1851 by Major-Gen. J. T. Gibson of Kota Hall on his own property and at his own

[1] The organ cost Rs.4,000.

KOTAGHERRY CHURCH.

expense. He kept it in his own hands till his death, when it became the property of his daughter, the wife of Brig.-General Briggs. The owner handed it over to the Government in 1864,[1] and some necessary repairs were then executed. Further repairs were carried out in 1872 at the request of the Rev. R. P. Little, the visiting Chaplain ;[2] and some necessary furniture was supplied in 1874 in the time of the Rev. G. English.[3] The chapel is not consecrated. It is very small and badly ventilated, and has been quite inadequate to the wants of the residents for many years past. In the absence of the Chaplain the services are conducted by the Lay Trustees according to the old rule. Different Chaplains have recorded their appreciation of the services rendered by the Lay Trustees both here and at Kil Kotagherry—the planting centre—in their absence. There is a local tradition that there was an agreement between the Government and General Briggs at the time of the transfer that the Chapel should not be consecrated. There is no evidence of such agreement; indeed, there is official evidence of the intention of the builder which points in another direction. In the Return of Churches made officially in 1852, the building is thus described: Size, 31×24×15 feet; sanctuary, 10×6×15 feet; tower, when finished, 30×12×12 feet; vestries, 8×6 feet; calculated to hold 80 persons; not yet completed; foundation stone laid by the Lord Bishop of Madras in 1851; built by Edward Hopley for the late General Gibson. Then under the heading, 'To what denomination belonging,' is written 'to be received by the Lord Bishop of Madras.' Under the heading, 'for whose special use' is written, 'The residents at Kotagherry.' It is further recorded that the Government gave nothing towards the expense of building it; that the late General Gibson incurred the expense, and that Bishop Dealtry gave the pulpit and reading desk. It is hardly likely that the General and the Bishop would have co-operated in this way in the erection of the building with the ultimate intention of giving it up to the use of all denominations.

[1] G.O. March 8, 1864, No. 58, Eccl.
[2] G.O. Aug. 30, 1872, No. 157, Eccl.
[3] G.O. Feb. 4, 1874, No. 22, Eccl.

General Gibson was the father of the Madras Chaplain, the Rev. C. D. Gibson, who served in the diocese from 1852 to 1869. The General is buried in front of the altar. The need of a larger and better building is now imperative; and efforts are being made to supply it.

Some memorable old servants of the Company lie buried at Kotagherry; among them E. H. Cruttenden, Judge of Trichinopoly, who died in 1822; George Phillips, M.C.S., who died in 1825; and M. D. Cockburn, M.C.S., who died in 1869, aged eighty-one.

CHAPTER XII

CHURCHES BUILT IN THE GODAVERY DISTRICT IN THE TIME OF BISHOP DEALTRY AND AFTER

Holy Trinity, Rajahmundry. Local history. Thomas Prendergast's first Church, 1850. Its dilapidated condition, 1858. Effort to build another, 1861. The new Church, 1864. Consecration. Size. The altar vessels. Chancel and sacrarium. Cost. Gifts and adornments. Cemeteries.

St. Thomas, Cocanada.—Thomas Prendergast's first Church, 1850. Presented to Government, 1868. Consecration and Government assistance. Effort to enlarge it, 1875. The plan to rebuild, 1881. The old building demolished. The new building commenced. The Chaplain removed, 1884. The Church left unfinished. The estimates exceeded. Return of the Chaplain, 1889 Completion of the building. Cost. Furniture. Memorials. The old schoolroom. Cemeteries.

Samulcottah.—The old military station on the highway between Rajahmundry and Cocanada. Its cemetery.

Church of the Good Shepherd, Dowlaishweram.—Local history. First Church, 1885. Consecration. Description. Gifts and memorials. Cost. Demolished. Rebuilt, 1892. Consecrated. Old site preserved.

Holy Trinity, Rajahmundry.—The Godavery District in which Rajahmundry, Cocanada, Samulcottah, and Dowlaishweram are situated, was one of the five Northern Circars one hundred and fifty years ago. The chief town of the Circars was Masulipatam, and the government of them was carried on by successive Mahommedan rulers from that centre. In the middle of the seventeenth century, at about the same time that the English merchants were leaving Masulipatam for Madras, the Dutch merchants established subordinate factories at Nursapore (Narasapur) and Coringa near the mouth of the Godavery river. A little later they opened a factory at Jaganaickpuram, a place on the coast which is now part of Cocanada, and about five miles north of Coringa. The advantage which Coringa

had over the other stations was that it possessed a natural harbour in which the largest Dutch ships of the period could take refuge.

By moving to these places the Dutch merchants opened up a new and lucrative trade in carpets, timber, and cotton goods. The English merchants soon followed them. At first they had a small factory at Madapollam, a village which formed part of Nursapore. But the jealousy of the Dutch merchants caused them to establish a factory at Verasheroon (Viravasaram), which is a few miles north-west of it. At the beginning of the eighteenth century they established another factory at Ingeram (Injaram), which is five miles south of Coringa, so as to take a share in the timber trade and in the advantage of the Coringa harbour.

In 1750, the Subahdar of the Deccan granted the whole of the Northern Circars to the French Company; and they took possession of them and of the Dutch and English Factories in 1757. In the following year they were recovered for the English Company by Colonel Forde, who defeated the French in the field and took from them the Fort of Rajahmundry, which General Bussy had made his headquarters. In 1765 the Northern Circars were ceded to the English Company by treaty, and were placed shortly afterwards under the Chief and Council of Masulipatam. In 1794 they were divided into several administrative Districts; these were rearranged in 1859; the Godavery District contains a rich portion of land which is watered and artificially irrigated by the Godavery river.

Of the places already mentioned, Coringa played a great part for over one hundred years. The Dutch improved the harbour, built docks, and established a shipbuilding yard; and the place was very prosperous. It was, however, twice damaged by tidal waves, which altered the depth of the harbour by depositing immense beds of sand where depth of water was required. Henceforth, Coringa and Ingeram lost their importance. Nursapore, Madapollam, and Verasheroon had already sunk into insignificance, and had been deserted by Europeans. Cocanada, which was ceded to the English Company in 1825, became the principal port and the headquarters of the revenue officers and the European merchants. Rajahmundry became

THE OLD CHURCH AT RAJAHMUNDRY, BUILT BY MR THOMAS PRENDERGAST, ON THE RAMPARTS.

(From a Sketch in the possession of Mr. F. J. McCready, Lay Trustee of the new Church.)

the headquarters of the Judicial departments; Samulcottah the military station; and Dowlaishwaram the headquarters of the irrigation engineers who have transformed the barren wastes of the district into cultivated areas of vast productiveness.

The old Dutch stations mentioned contain buildings, forts, and tombstones of Dutch design. Nursapore has two inscribed tombstones. One, with armorial bearings, records the death of Mrs. James Wheeler and her infant son in 1681. She was Tryphena Ord, sister of Ralph Ord, who married James Wheeler, Chief of Pentipolle, at Fort St. George in 1681. The other records the death of the wife of John Davis, Chief of Madapollam; who died in 1682. The stones are in the compound of the Assistant Magistrate, which is the site of the old Factory House.

The year 1850 saw the beginning of Church building in the District. Mr. T. Prendergast, of the Madras Civil Service, occupied the office of Judge at Rajahmundry. He is not known to have left any record of his good deeds. But in the 1853 Report of the S.P.C.K. a letter is printed from Archdeacon Shortland to the Society in which he says:

'It affords me great pleasure to inform the Society that the desire of our spiritually destitute congregations in the small English stations to obtain Churches for the reverent worship of Almighty God, which has been so liberally encouraged by the S.P.C.K., is bcoming more general. . . . At Rajahmundry a neat little Church is almost finished. I propose to give a donation from the Society's grant to its building fund.'

In the year 1848 the Society made a grant of £300 towards the expense of building Churches in six small stations. Rajahmundry was one of the six that received a grant of Rs.500. There was apparently no building committee and no general subscription in the station. Mr. Prendergast appears to have paid the rest of the expense himself. The building was not put into trust by consecration. It was assumed to belong to Mr. Prendergast; and there was no one willing to dispute his title to it. One of the results of building it was the appointment of a Chaplain to minister in it, and to pay periodical visits to the Europeans and Eurasians in other stations in the District. The Rev. W. R. Rawlins was the first Chaplain; he was appointed in 1854 and remained at Rajahmundry till 1860.

Within five years Prendergast offered to transfer the Church to the Government; but his offer was not accepted 'because of its dilapidated condition.' [1] It was built on a mound of earth and masonry rubbish which formed part of the old fortifications of the Rajahmundry Fort. Such mounds show a tendency to disintegration; and probably this was the cause of the dilapidated state of the Church. 'A house on a similar mound near the [present] Church has lately been declared unsafe, though it was occupied when I was last there.' [2]

Soon after the departure of Mr. Rawlins the Church was officially pronounced dangerous, and a local effort was made to build another one. A building committee was appointed, and Mr. F. Copleston, of the Madras Civil Service, presided over it. He wrote to the Church Building Society at the end of 1861 asking their assistance. They promised a grant of Rs.1,000, provided that the plans they sent were accepted. No difficulty was made about this.[3] The local committee then sent their plans and estimates to the Government and asked for their assistance under the Rules. The estimated cost was Rs.8,200; and the Government promised to give Rs.4,000 towards it.[4]

At the end of 1862, the Rev. J. Murphy was appointed to the Chaplaincy. In consultation with the building committee he found that the plans sent by the Church Building Society could not be carried out at the estimated cost. He therefore wrote [5] to the Society and asked that, as the plans sent by the C.B.S. would entail an expenditure beyond their means, they might be allowed to adopt the plan of the Kurnoul Church. This request was granted. The building was finished in October, 1864, transferred to the trust ownership of Government in 1865,[6] and consecrated by Bishop Gell on January 21, 1867, receiving the name by which the old Church had been familiarly known. It was a plain rectangular building measuring $65 \times 24\frac{1}{2}$ feet, having neither chancel nor belfry, and was very plainly furnished. The necessity of changing the site was

[1] G.O. Nov. 5, 1858, No. 347, Eccl.
[2] The Rev. C. H. L. Wright in 1903.
[3] C.B.S. Minute Book, Feb. 1862.
[4] G.O. July 1, 1862, No. 201, Eccl.
[5] C.B.S. Minute Book, March, 1863.
[6] G.O. May 23, 1865, No. 130, Eccl.

HOLY TRINITY CHURCH, RAJAHMUNDRY.

generally regretted ; but the site chosen for the new Church was not very far from the old one, and in deference to sentiment the old materials of Prendergast's Church were used as far as possible. In the year 1871, at the request of the Chaplain, the Rev. W. M. Babington, the Government consented to add a small belfry.[1]

The Communion plate is remarkable for its size. It was purchased in Madras by the congregation ; the date is not known, but it was probably bought in the time of Mr. Rawlins. There is a large silver flagon and chalice, and a very large silver salver used as a paten.

When the Rev. R. H. Durham, D.D., went to Rajahmundry in 1881 he felt the need of a chancel and sacrarium, and he obtained an estimate of the cost from the District Engineer. It amounted to Rs.1,350. One of the Lay Trustees at the time was Mr. S. Claridge, a retired officer of the Department of Public Works. He was a keen Churchman and knew exactly what was required ; he made fresh plans and estimated the cost of carrying them out at Rs.700, which included two small vestries as well as a chancel and sacrarium. His estimate was accepted ; he superintended the work himself without charge ; and the Government gave half the cost.[2]

The cost of building the Church was Rs.8,200+Rs.350 for the belfry +Rs.700 for the chancel and vestries, total, Rs.9,250. Of this sum the Government paid Rs.4,000+Rs.350 for the belfry +Rs.350 for the chancel, total, Rs.4,700. There was raised from private sources, including Rs.1,000 from the Church Building Society, Rs.4,200+Rs.350 for the chancel +the cost of the Communion Plate+the cost of the furniture. More than half the cost was privately raised.[3]

Dr. Durham was an energetic worker in all Church causes and a liberal giver. Before he left the station in 1884 he gave the set of altar ornaments. These were removed by his successor. But at the request of many of the people at Rajahmundry and at Cocanada he was reappointed Chaplain in 1889, and remained in the District till 1893. During this time he

[1] G.O. July 12, 1871, No. 117, Eccl.

[2] G.O. May 10, 1882, No. 34, Eccl.

[3] There is a statement hanging in the Vestry which gives a wrong idea of the relative amounts given by Government and by private liberality.

completed some building work at Cocanada, as will be seen, and he added to both Churches a very handsome reredos and altar. The latter was afterwards copied for the New Town Chapel, Madras; St. Thomas', Ootacamund; the Lawrence Asylum Chapel; and St. John the Baptist, Guntoor. In al l his building and designing he was greatly helped by Mr. P. H. Brown, the Civil Engineer.

The old cemetery at Rajahmundry is closed for burials. It is just outside the south bastion of the Fort, immediately below a private house on the old fort wall. Many floods must have invaded it; for of the old tombs some are partly and some wholly buried in silt. There are thirty-five tombs still visible. The oldest monument is dated 1771, and commemorates Lieutenant James Brady, of the Madras army. In this cemetery burials continued till 1865.

The new cemetery belonged to the local Lutheran Mission; they made it over to the Government, who added to it and enclosed it with a wall. The added portion is consecrated for the use of Church people.

St. Thomas', Cocanada.—When Archdeacon Shortland wrote the letter, which has already been referred to, to the S.P.C.K. in London in the year 1852, he added this paragraph: 'Another Church is in progress in the neighbourhood of Rajahmundry, built by the unassisted liberality of a gentleman in the Civil Service.' The references are to Cocanada and to Mr. T. Prendergast, the District Judge. At his own cost entirely he erected the old Church at Cocanada; and almost entirely at his own cost he erected the Church at Rajahmundry. At Cocanada he selected a site which gave the building a good foundation. It was a plain rectangular building to seat about seventy people, and was large enough for the purpose intended until the year 1863. That was the second year of the American Civil War. One effect of this war was to cut off the supply of cotton to the mills in Lancashire, and their need had to be supplied in some other way. The Godavery District is one of the places in India where the cotton shrub will grow, and in consequence Cocanada became a more busy port after 1863 than it had ever been before.

When Mr. Prendergast retired, he offered to transfer the Church, which being unconsecrated belonged to him, to the Government. His offer was accepted [1] and some necessary repairs were ordered to be carried out. The Church was consecrated on February 17, 1870, when the building was dedicated to the service of God and named in honour of St. Thomas the Apostle. Soon afterwards the Government made a grant of Rs.250 towards the purchase of a set of Communion plate,[2] which was not posible until the Church had ceased to be private property.

In 1875, when the Rev. W. Leeming was Chaplain, there was a local desire to enlarge the building so as to seat one hundred persons. The Government were asked if they would give half the cost of enlargement; and they undertook to do so if the other half was first raised locally.[3] The estimated cost was Rs.4,500; which shows that something more than mere enlargement was contemplated. However, Mr. Leeming was transferred to another station; the necessary money was not raised; and the question of improvement and enlargement slumbered till the year 1881.

In that year the Rev. Dr. Durham became Chaplain of Cocanada and its outstations. He wanted not only a larger building, but a better one, and a more ecclesiastical looking one. With the approval of the congregation he asked the Government if they would increase the sum promised if a larger sum was raised locally. This they agreed to do. It was estimated by the District Engineer that a new building such as was required would cost Rs.12,000. The Government undertook to pay half of this amount.

The old building was then levelled to the foundations. These were good and were partly made use of in the erection of the new building. New foundations were laid for the chancel and the tower. Dr. Durham began to collect funds. There were in the bank about Rs.2,000, the result of the effort made in 1875; Mr. W. S. Foster of the Madras Civil Service gave Rs.500; a bazaar was held and a subscription list circulated. The walls

[1] G.O. June 11, 1868, No. 132; and Sept. 11, 1868, No. 201, Eccl.

[2] G.O. Sept. 6, 1870, No. 146, Eccl.

[3] G.O. May 4, 1875, No. 114, Eccl.

were raised to their proper height, and the roof was ready to go on, when the moving spirit was transferred to another station. This was in 1884. He left enough money to finish the Church; but as soon as he was gone the work gradually slackened off, and the contractor stopped before he had completed the tower and plastered the interior.

While the building operations were going on, a temporary room was put up in the compound, in which divine service was held. This cost Rs.450 and added that much to the cost of the whole venture.

During the construction some additions were made which were not in the original contract. An organ chamber was added, which increased the contract from Rs.16,209 to Rs. 18,380. In the year 1883 a double manual organ was obtained from England which cost Rs.5,239.

The contractor stopped work in 1886, and was paid off, though he had not really completed all that he had undertaken to do. The Government paid their promised grant in aid; [1] and the building was used for the next three years in its unfinished condition.

In 1889, Dr. Durham revisited the station and was much disappointed to find how his good intentions had been thwarted. The people begged him to remain, and he obtained permission to do so. He collected more money, found the contractor who had begun the work, finished the tower, plastered the building inside and out, and put the pinnacles in their places. The new Church had accommodation for 150, and was none too large at the time it was completed. It cost over Rs.22,000, of which sum Rs.16,000 were privately raised. It is a well-built, pleasing-looking edifice in the Gothic style; and it bears a resemblance to the Church at Nellore. It took a long time to build and gave a great deal of trouble. Much time might have been saved and much trouble avoided if the Chaplain had left the District Engineer to deal with the contractor, and to superintend the carrying out of the contract. The Government held an Inquiry after the mistake had been made.

The building was handsomely furnished. The chancel and sanctuary were paved with tiles. The altar rails were given as a

[1] G.O. May 5, 1886, No. 586, Works.

ST. THOMAS', COCANADA.

memorial of the Rev. J. J. B. Sayers, LL.D., the Chaplain who died in 1879. There is a brass in the chancel step on which the fact is recorded. The brass lectern was an anonymous gift. The seats were put in by the congregation. The altar was copied from that at Rajahmundry; and the ornaments were those in use in the old Church.

There was a small building standing near the Church which had been in use at various times as a police station, a telegraph office, and other purposes. The 'oldest inhabitant' informed Dr. Durham that it was the old Eurasian schoolroom and that it belonged to the Chaplain and Lay Trustees. This proved to be the case. It was therefore recovered and put to its original use, and was enclosed in the same compound as the Church.

Dr. Durham was an indefatigable worker for the Church in the Godavery District. At Cocanada he built the Church, recovered a lost school house, built a fence round the two buildings, re-established the school and made it flourish, and collected a large sum of money to carry out all these purposes.

The old Dutch cemetery is near the Church. It was in general use for Europeans from about 1650 till 1820, though the oldest Dutch tomb is dated 1775. In 1820 the English residents laid out a new cemetery for themselves nearer to the town. It was in use till 1870, when the old cemetery was again made use of. Here lie the remains of the Rev. R. P. Little, the first resident Chaplain, who died in 1877; and those of the Rev. J. J. B. Sayers, who died in 1879. The oldest monuments of English people are at the Madapollam cemetery, outside Nursapore. John Davis, who was Chief of the Factory in 1681, has a daughter buried in it; and Tryphena Wheeler was buried there in 1682.

Samulcottah, or Chamarlakotta.—This station is about seven miles north of Cocanada. It was a military station for nearly one hundred years before it was abandoned in 1869. It never had a Church. Up to the year 1853 it was one of the out-stations of Masulipatam, and was visited periodically by the Chaplain of that station. In his absence divine service was conducted by the officer in command or his nominee. The

occasional offices of baptism, marriage, and burial were performed similarly; and a return of all such was made to the Masulipatam Chaplain quarterly. The Samulcottah cemetery contains the remains of many officers and members of their families, whose names are well known in Madras history.[1] After 1853 Samulcottah was visited by the Rajahmundry Chaplain.

Church of the Good Shepherd, Dowlaishweram.—This station was not one for Europeans until the Godavery irrigation project was sanctioned. Then it became what it is now, the headquarters of the engineering staff. Its history belongs to the period under review, although the Church was not built till 1884. The marvellous work carried out by Major Arthur Cotton, of the Madras Engineers, and the officers under his command, can be read elsewhere. In the story of his life it is recorded that Sir Arthur was as God-fearing a man as he was a clever engineer. He entered thoroughly into the intention of the East India Company that the Senior officers in their service should assist the junior officers to remember their duty to God and man by the regular performance of divine service in the absence of the Chaplains; and he performed this duty conscientiously all the time he was at Dowlaishweram. The place is five miles below Rajahmundry. It is at the head of the canal system where Major Cotton dammed the waters of the Godavery, built canals, and irrigated an immense tract of dry land and made it richly productive.

From 1835 to 1884 the office bungalow of the Public Works Department was the regular place of divine service on Sundays. Then the desire arose for a real little House of God away from the scene of business. The Engineers themselves, moved by the representation of Dr. Durham that the office bungalow was not an appropriate place for celebrating the sacraments of the Church, planned, designed, and built an exquisite little Church of which they were afterwards exceedingly proud. The cost of building was Rs.3,200; half of this sum was raised in the station, and the Government gave the other half.[2] It is a

[1] See J. J. Cotton's *Monumental Inscriptions.*

[2] G.O. Nov. 3, 1883, No. 3116, Works.

CHURCH OF THE GOOD SHEPHERD, DOWLAISHWERAM.

remarkable fact that the first donation—Rs.100—was given by a friendly native Christian merchant. Mr. G. T. Walch, the Superintending Engineer, doubled this gift; and his example was followed by another engineer. It was not long before Rs.3,000 was collected; and this sufficed for the building and the furniture as well.

There was an initial difficulty about the site. The nearest, the best, and the most appropriate spot had already been selected as the site of a station garden; and the community was unwilling to build the Church in the centre of it. It was accordingly decided to build a quarter of a mile away, and Mrs. G. T. Walch laid the foundation stone. When it was finished Dr. Durham presented a jewelled cross for the altar; the rest of the furniture was handsome and good. The Church was consecrated by Bishop Gell on February 18, 1887, and Lay Trustees were appointed.

The design was prepared by Major Patrick Montgomerie, R.E. The plan was cruciform with a portico at the west end open on three sides. The inside measurement was about 56×30 feet. It was lighted by pointed lancet windows; and it had a pointed chancel arch. The east window contained stained glass from the Madras School of Art, which was presented by Major Rawson, R.E., in memory of a son. A brass tablet below the centre lancet commemorated his death.

The window at the west end was the gift of Mr. R. P. Gill, of Guntoor, who was instrumental in getting the Church at Guntoor built. The reredos was partly designed and presented by Mrs. P. Montgomerie in memory of her husband, who died in 1886. The lectern of wood and brass was the gift of Mr. W. S. Whiteside, Madras Civil Service. Other articles of furniture were presented by Colonel Raikes, Mrs. Walch, and Mrs. Lister, the wife of the Judge at Rajahmundry.

Not counting the special gifts the cost of the building and furnishing was Rs.4,974; of this sum Rs.2,167 were given by the Government.

The foundations of the Church were laid on a concrete basement in cotton soil. By this special measure and other precautions the engineers hoped to get over the difficulty of the treacherous soil. But their hopes were not realized. When

Dr. Durham returned to the District in 1889 he found the Church in a dangerous condition ; and in the following year the Lay Trustee issued a notice to the congregation that the Church was unsafe and could not be used.

Steps were immediately taken to build a new Church in the beautiful gardens already mentioned. The Government gave the site, but stipulated that no part of the expense of moving or rebuilding should fall on the public funds.[1] The necessary cost was soon raised.

The new Church is a facsimile of the old one ; but the walls are of brick instead of stone. The old Church was demolished to the basement level ; and one of the gable crosses was erected on the spot where the altar stood. Some small additions were made to the new building for convenience, such as a bell turret and a raised platform for the altar. The cost of the rebuilding and of transferring the windows was less than Rs.1,400 ; this was borne entirely by the congregation. The new Church was consecrated on February 14, 1893, by Bishop Gell, and was dedicated to the service of God in honour of the Good Shepherd, like its predecessor.

[1] G.O. April 28, 1892, No. 1346, Works.

CHAPTER XIII

CHURCHES BUILT IN THE TIME OF BISHOP DEALTRY

Holy Trinity, Yercaud. The station. The building of the Church, 1851. Subscription list. Consecration. Gifts. The Shevaroy Church Extension and School Fund. The official return of Churches, 1852. The Parsonage. The officiating clergy. The memorial tablets.

St. Mark's, Mercara. The place. First agitation for a Church, 1847. Disputes about the size, the site, and the ownership. Settled, 1853. The first resident Chaplain. Cost. Consecration. Accommodation. Plan. Chancel. Furniture. Memorials. Chapels at Pollibetta and Hunsur. The Pollibetta cemetery.

Christ Church, Combaconum. The station. The old S.P.C.K. mission. The old mission Church. Bishop Spencer's visit in 1845. The European officials and the caste question. New mission Church, 1847. The Europeans desire to have a Church not so far away, 1854. Grant from the Church Building Society. Grant from the S.P.C.K., London. Grant from Government. Consecration. Transferred to Government in trust. Letter from Mr. E. W. Bird, M.C.S. Tablets and memorials.

Holy Trinity, Yercaud.—Yercaud is the social centre of the Shevaroy Hills, which are situated in the Salem District. This portion of the district came into the possession of the East India Company after the first Mysore War in 1792; but no effort was made to colonize the hills and make use of them for residential or planting purposes for forty years after they became a British possession. In the district there is a series of detached ranges of hills which are not sufficiently high to be above fever range. It may have been thought at first that the Shevaroys were of a like deadly character as a place of residence. When it was found that they attained a level of over 4,500 feet, and that they sheltered a robust hill tribe, efforts were made by the military and civil officers in the neighbourhood to explore them. The chief magistrate and

collector of Salem was the pioneer. He found at Yercaud a delightful climate, a good water supply, a beautiful country, and a paradise of flowers; and he built himself a house. He was followed by retired officials and missionaries, who purchased land and planted coffee. Among these were George Fischer, and his son James, John Lechler, Peter Percival, General Ottley, Surgeon-Major Hunter, Mr. Owen, and others. The community had increased so much by the year 1845 that the need of a Church building began to be discussed. Yercaud was easily accessible as a hill station from Salem; and it had, for the greater part of the year, a number of health-seeking visitors as well as planter colonists. From Salem to the foot of the ghaut there was a level road of five miles; and then a bridle path to the summit of about the same length. An easy journey of about three hours' duration to a temperate climate was a temptation to the Salem officials which they could not resist. They were constantly to and fro. The journey itself was a delight. They left behind the scrub and laterite of the plains; they travelled through the region of bamboo and blackwood, to the region of mountain streams and waterfalls, where pools of water and ferns added to the beauty of the scene; and within a short time they arrived at the region of roses and raspberries, orchids and evergreens. There were new birds and new sounds, and the temperature of an English summer.

Between 1846 and 1852 there were six members of the Madras Civil Service stationed at Salem, one of whom focussed the general wish for a Church and set the scheme on foot, whilst the others saw it through. They were J. G. S. Bruere, Hatley Frere, W. E. Lockhart, F. N. Maltby, H. D. Phillips, and R. R. Cotton. Bruere started a subscription, obtained a design, and an estimate of the cost. It was calculated that they could erect a building such as they required for about Rs.4,000. They collected Rs.2,000, and applied to the Government for a grant in aid. If Yercaud had been the headquarters of a District with a detachment of troops, the help would have been given under the rules. But as it was only a play station for officials and a centre for planters, the Government was constrained to refuse a grant. The residents on the hills and

HOLY TRINITY, YERCAUD.

HOLY TRINITY, YERCAUD.

at Salem were not discouraged by this refusal. They contributed more money and carried the scheme through, not only building the Church. but also furnishing it in a handsome and adequate manner. Lockhart died in 1850 ; it was his successor, Mr. F. N. Maltby, who advanced the money that was required, and superintended the work of the building contractor.

The subscription list is of some interest, having the names of donors under two headings (1) Residents in the District ; (2) Strangers. Among the former are these :

	Rs.		Rs.
Mr. J. G. S. Bruere ..	400	The Rev. W. T. Blenkinsop	125
Mr. W. E. Lockhart ..	600	Mr. G. Fischer	150
Mr. H. Frere	350	Mr. G. Cockburn ...	30
Mr. F. N. Maltby ...	325	Mr. Richardson ...	155
Surgeon-Major W. Scott	60	Mr. R. E. Master ...	50
Mr. J. W. Dykes ..	140	Surgeon D. MacFarlane	70
Mr. L. C. Innes	50	Mr. H. D. Phillips ..	50
Mr. J. R. Kindersley ..	100	Mr. D. Cadenhead ..	50
Mr. R. R. Cotton ..	200		
Mr. T. H. Davidson ..	100		

And in the list of strangers are found :—

	Rs.		Rs.
Mr. J. H. Frere	55	Major Hill	20
Mr. B. Frere	55	Mr. E. Story	50
Mr. F. Copelston.. ..	100	Mr. H. A. Brett ..	100
Captain Best	100	Mr. A. Hathaway ..	50
Mr. T. W. Goodwyn ..	50	Mr. J. H. Cochrane ..	50

Of the above names nearly all were members of the Civil Service. Mr. Blenkinsop was Chaplain of Cuddalore, and Salem was one of the stations he had to visit periodically. Surgeon-Major Scott was Zillah Surgeon of Salem ; he gave the site. Mr. James Hatley Frere and Mr. Bartholemew Frere were respectively the father and the uncle of Mr. Hatley Frere.[1]

[1] Mr. Hatley Frere was educated at Westminster School and at the East India Company's College at Haileybury. He went to India in 1830, and was appointed a Judge of the High Court at Madras in 1862. He was the son of Mr. James Hatley Frere, an officer in the Royal Artillery, who was one of the earliest authors of a system of teaching the blind to read by means of raised symbols. His uncle, Bartholemew Frere, was in the Diplomatic Service.

The Church was consecrated on October 3, 1853, by Bishop Dealtry, and was named in honour of the Holy Trinity. By this act it ceased to be private property, and trustees were appointed.

Before the consecration the S.P.C.K. presented service books; Captain Wilkieson presented a ghurry or gong to serve in the place of a bell; and Mr. W. Robinson, afterwards Sir William, presented the east window. Subsequently this was replaced by a stained glass memorial of Mr. C. N. Pochin, of the Civil Service, and of his son, Vere. Among other gifts made at various times were the brass altar rails given by the Short family in memory of their father, Captain Short; a clock given by Mr. H. F. Owen, a planter; a white marble font given in memory of Ada Muriel Murray; the tiled flooring of the sanctuary given by the Short family; texts by Mrs. Lister; hanging lamps by Mrs. Dickens and others; flower vases by Mrs. J. C. Large and Mrs. H. Leeming; alms basin by Mrs. Large; communion plate by Mrs. Bruce Foote; and the altar rail kneelers, which were worked and given by Mrs. Foulkes. The furniture and the doors were made at Palghaut in teak and black wood.

In 1852 Mr. F. N. Maltby was transferred to Mangalore; but he did not lose his interest in the Church he had worked so hard for in his spare time. He wrote and suggested the opening of a fund to be called 'The Shevaroy Church Extension and School Fund,' of which the Bishop and Lay Trustees should be managers; the object of the fund being (1) the support of the Church; (2) the payment of the debt to himself; and (3) the erection of a school house and parsonage. To this fund he offered Rs.50 as a donation, and Rs.24 as an annual subscription as long as he was in India.

In August, 1851, the Military Board at Madras sent a circular to all the General Officers commanding Districts asking them to make a return of all Churches built for Europeans within their command. The intention was to find out how

Both the father and this uncle sent donations of £5 to the Yercaud Church Building Fund. Another uncle was the Rt. Hon. John Hookham Frere, Minister Plenipotentiary to the Courts of Lisbon and Madrid between 1800 and 1809. He was created a Marquess by the Spanish Government. Another uncle was Edward Frere of Clydash, who was the father of Sir Bartle Frere, Bart.

many Churches there were in the Presidency, how they had been provided, what accommodation they gave, their cost, etc., and whom they belonged to. Brigadier-General Cleveland, who commanded the Southern Division, accordingly wrote to the Collector of Salem, and made inquiries about the Church at Yercaud. Not knowing for what purpose the information was required the Collector refused to supply it, on the ground that the Church was not the property of the Government. General Cleveland, in reply, explained the innocent nature of the inquiry; and the Collector, Mr. H. D. Phillips, sent the request to Mr. R. R. Cotton, one of the Lay Trustees of the Yercaud Church, to supply the particulars if he saw fit. Knowing his chief's views, Mr. Cotton refused the information; and in consequence the full particulars about the Church and its building and its cost are not on record in the Return of 1852, like those relating to all other Churches in the Presidency. Mr. Phillips meant well, but he made a mistake. It was the declared policy of the Directors at this period to assume the trust ownership of all the Churches, in order to preserve them for the purposes for which they were built. A good many people, including Mr. Phillips, thought that this policy meant confiscation. In reality it did not. It meant a truly paternal care for the Church, of which the Directors and the local Government had abundant means of knowing the moral, social, and religious value.

The fund recommended by Mr. Maltby for the upkeep of the Church and the building of the school and parsonage either failed or was not started at all. In the year 1860 there was still no parsonage; and it occurred to the Church Committee to appeal to the Government to build one, on the ground that the Church had been built without Government assistance. The Government admitted the plea,[1] and built the house at the cost of Rs.3,500. It was afterwards furnished by the joint effort of the parishioners and their friends at Salem.

For some time before the Church was built, Salem and Yercaud were outstations of Cuddalore, and were visited, once in four months, by the Cuddalore Chaplain. This arrangement continued till 1854, when the Additional Clergy Society made

[1] G.O. July 21, 1860, No. 205, Eccl.

the Rev. U. Davies the resident minister of the two stations. Mr. Davies arrived at Madras in 1848, and had been stationed at Cuddapah since that date. He remained at Yercaud till 1861, when he returned home. The Additional Clergy Society had by that time ceased to exist. The residents in Salem and Yercaud therefore turned to the Colonial and Continental Church Society's committee in Madras, and asked them to supply a minister. They appointed the Rev. J. S. Wilkinson, M.A., who had just arrived; and he ministered acceptably to the people till 1865, when he was transferred to Kurnool. He was succeeded by the Rev. J. Tanner of the same Society, who had been at Kurnool since 1862; and was able to remain at Yercaud till 1867.

When he went, there was a difficulty. The Society had no successor ready. The Rev. W. Welsh went up for a month. Other clergy, whose work was on the plains, were glad to be allowed to go to Yercaud for short periods and to act as Chaplains in return for the benefit. The Lay Trustees and the resident Civilians conducted the services when there was no padre available. One of the Civilians read Matins on All Saints' Day, 1867. This action was regarded by the Society as one so opposed to its principles that it actually resigned its patronage of the living. The Bishop undertook the patronage in its place, and supplied clergy for short periods as he was able, till a permanent successor could be appointed.

The Rev. D. G. Clarke, Joint Chaplain of Vepery, was in charge from 1868–70. During that time he raised Rs.1,200 for renovations and renewals. In 1870 he applied to the Church Building Society for a grant towards the expense of further renewals; and they gave him Rs.500. But the most notable thing which happened during Mr. Clarke's tenure of the pastoral charge, was the project of building a small Church at Salem, which was successfully hatched at the Yercaud Parsonage at Eastertide, 1868. There was one thing the little Church at Yercaud wanted badly, and that was an organ chamber. The wardens applied to the Church Building Society in 1875 to help them to get what they required; but the Society was obliged to decline owing to the low state of its finances.

The Church contains a number of mural tablets, commemorating some of those who were intimately associated with its worship in their lives. Four of the tablets keep alive the memory of W. E. Lockhart, Duncan Cadenhead, Captain E. H. Short, and Humphrey F. Owen, who did so much towards the erection and furnishing of the building. The name of a visiting Chaplain is preserved by a memorial to his son, Louis Blenkinsop, of the Forest Department, who died of cholera at Hurroor. Among others commemorated are Charles N. Pochin, whose liberality made it possible to build the Church at Salem; Dep.-Surgeon-General John Short, M.D., the distinguished physician and scientist; and members of the families of Mr. H. D. Cook, of the Madras Civil Service, Mr. James Fischer, and Mr. J. R. Boyson of Madras.

St. Mark's, Mercara.—Coorg was governed for centuries by its own native rulers. In the eighteenth century its powerful and warlike neighbour, Hyder Ali of Mysore, and his son, Tippoo Sultan, tried to establish their rule and influence in the Coorg country, in order to get command of the passes which led to the west coast. This policy led the Coorg rajahs to co-operate with the British, who were opposing the ambitious schemes of the Mysore rulers. When these schemes were finally defeated at the end of the century the Coorg country was left in peace under the rule of its own rajahs again.[1] Unfortunately the rajahs were not wise rulers. The last three essayed to rule by fear, and were guilty of many acts of murder and brutality towards members of their own family and nation. In 1834 the British Government decided to bring their rule to an end. A British force entered the country and hoisted the British flag at Mercara; and as the Coorgs expressed their desire to be ruled by the British Government, the annexation of the country was proclaimed. The people have prospered under the freedom of British rule.

The country, which is hilly and mountainous throughout and very beautiful, lies to the south-west of Mysore. Mercara, the capital, is 3700 feet above sea-level. The climate is good for the greater part of the year; the south-west monsoon is generally very heavy.

[1] Welsh's *Reminiscences*, Chapter X.

For twenty years after the annexation the European community consisted of the Civil officials, their Eurasian subordinates, and the officers and bandsmen of the Madras regiment quartered in the station. In the year 1850 there was an average attendance of ninety persons at divine service.[1] The Church records, which commence in 1842, show that at that period the Chaplain of Mangalore paid official visits to Mercara in the dry months of the year, and that divine service was held in the regimental mess house. The want of a proper building had been greatly felt for some time before the local agitation for the Church commenced in the year 1847.

At first the idea of what was required was a very modest one. The Government were asked to build a small Church at a cost not exceeding Rs.2,000; they consented to do so;[2] and the Directors approved on the ground that 'Mercara was exclusively a military station.' Then the residents began to think that for that sum of money they would only be able to obtain a mean building for their purpose; and they determined to add to it so as to increase the sum to Rs.5,000. There was a delay of five years before the work was commenced. The extra Rs.3,000 had to be collected. There was a local dispute as to where the Church should be built. Locally it was desired to build it on the site which it now occupies, where there stood at the time an old ruined Hindu temple. This spot was not considered suitable by Major-General Sewell, who commanded the Mysore Division. He desired it to be on a spot about 400 yards from the Fort, where the Mercara hospital now stands. The local committee considered the other site, which was inside the Fort, to be more central; but they had to wait five years before they could carry out their wish. Another cause of delay was a doubt on the part of the Government whether it fell within the Rules relating to Church building to allow a Church, for the repair of which they were to be held responsible, to be increased in size and cost by means of local contributions. They withheld the promised Rs.2,000

[1] Church Records: Letter of the Rev. R. Posnett to the Secretary, Church Building Society.

[2] Letter, Jan. 17, 1848, 9, and Feb. 22, 1848, 10–13, Eccl.; Desp. July 19, 1848, 2, Eccl.

ST. MARK'S, MERCARA.

until they had referred this question to the Directors.[1] Bishop Dealtry had also asked that in consideration of the small sum promised by the Government compared with the sum raised by the local committee, the Church, when completed, should be vested in the Bishop and Archdeacon of Madras, and held by them in trust for the use of the Church of England.

The Directors replied [2] :—

'We have in various cases in the Presidencies of Bengal and Bombay sanctioned contributions towards the erection of Churches to be built in part by means of private subscriptions. So far from regarding the practice as objectionable, we think it under due regulation to be deserving of encouragement; and we accordingly authorize you so to apply the amount sanctioned by us for a place of worship at Mercara.

'We are not prepared without further information to consent to the transfer of the Church when completed to the Bishop and Archdeacon of Madras in trust for the use of the Church of England. As at present informed we think that the property in all Churches built either wholly or in part at the public expense should be vested in the Government, the Church being maintained and repaired at the expense of Government. As uniformity of practice, however, is desirable on this point, we direct that a reference be made to the Government of India for the purpose of ascertaining the forms observed in the Diocese of Calcutta previously to the consecration of Churches; and that if the practice there be found conformable to the views we have expressed above, you at once adopt that practice as the rule in the case of Churches built with the aid of your Government.'

In the same letter home the Governor in Council asked for the orders of the Court regarding the recommendation of the Bishop to change the headquarters of the Chaplain from Mangalore to Mercara, as being the larger and more important station of the two. The Directors left the determination of this question to the Government in consultation with the Bishop.

The result of this despatch was that the promised Rs.2,000 was paid over to the local committee; the Chaplain of Mangalore,

[1] Letter, June 26, 1851, Eccl.
[2] Desp. Feb. 18, 1852, 1–3, Eccl.

the Rev. A. Fennell, was transferred to Mercara; and when the reply from the Government of India was received, the Bishop acquiesced in the building being vested in the Government in trust, in accordance with the Bengal rule.

In the year 1853 the local committee were relieved of all their difficulties except the question of the site. On this matter they appealed to the Government to allow them to use the site they had chosen, and for that purpose to remove the ruined buildings which occupied it. They also submitted their revised plans. The Government permitted the removal of the buildings and sanctioned the revised plans, on the understanding that they were not to bear any expense in addition to the Rs.2,000 which had been paid to the Church committee. The buildings pulled down were quarters occupied by the Sergeant-Major of the 4th Regiment M.N.I., and the deserted temple. The revised plans gave the Church a more ecclesiastical appearance.

The credit of bringing the work to a successful conclusion belongs chiefly, but not entirely, to the Rev. A. Fennell. Before he arrived in Mercara as resident Chaplain, in 1852, a good deal of preliminary work had been done by the Rev. R. Posnett, his predecessor, and a large sum of money collected.

The whole cost of the Church was Rs.9,650. Of this sum Posnett obtained:

	Rs.
The original Government grant	2,000
Madras Church Building Society (1850) ..	750
S.P.C.K. (London)	500
Local subscriptions	4,000
	7,250

And Fennell obtained:

	Rs.
Government grant [1] (1855)	1,750
Madras Church Building Society (1857) ..	250
Local subscriptions	400
	2,400

Leaving out the Government grant, it will be seen that Posnett collected Rs.5,250; and it was specially mentioned when the

[1] Letter, July 20, 1855, Eccl.; Desp. Jan. 16, 1856, 6, Eccl.

second Government grant was made, that it was made in consideration of the large sum, Rs.5,250, locally raised.

The civil and military officers stationed at Mercara must have been liberal donors to the fund, for there were only a few of them. The 2nd Regiment M.N.I. was stationed there from 1847–53, and the 4th M.N.I. from 1853–59.

The Church was consecrated on April 29, 1859, by Bishop Dealtry, and named in honour of St. Mark.

During the building of the Church the coffee planting industry was commenced in Coorg on a large scale by European planters, and Mercara became the centre of their business operations. The Church was by no means too large for the congregation; sometimes it was too small, until the regiment was permanently removed in 1883.

The building, when completed, measured internally 48×24 feet. At the west end were two small rooms built transept fashion, and having doorways between them and the nave. One of these served as a storeroom, and the other as a choir vestry. Outside the east wall was the Chaplain's Vestry. There was an entrance to it on the north side of the altar. When the Rev. J. W. Wynch went to Mercara in 1868 he conceived the idea of turning this vestry into a chancel by making the required alteration in the east wall. He obtained the necessary permission from the Bishop and the Government; and as the cost of the alteration was very small the Government agreed to pay a portion of it. The alteration was convenient both for the Chaplain and the congregation; but it had a makeshift appearance. By making use of the old vestry as a chancel, the accommodation of the nave was increased; but from the æsthetic point of view the result was not satisfactory. The congregation therefore appealed to the Government to build a proper chancel; and the Government, on receiving a report from the Executive Engineer, decided to do so.[1] Nothing was done for two years; at the end of that time the Rev. C. H. Deane, who succeeded Wynch as Chaplain, reopened the subject, and the order was given to build.[2] The new chancel has a depth of 22 feet and a breadth of 20 feet;

[1] G.O. August 31, 1869, Eccl.

[2] G.O. March 2, 1871, Eccl.

and is both a convenience and an improvement to the appearance of the Church. The cost of it was Rs.3,940.[1] Repairs were done to the roof and floor in 1877 and in 1881.

Much of the carved woodwork in the Church was done by the Rev. A. Fennell. The east window of stained glass, representing our Lord as the Good Shepherd, was put up to his memory by private subscription when he died in 1897. In the year before his death the congregation at their own expense erected the organ chamber on the south side of the chancel.

There have been many private gifts to the Church during the past fifty years. Mrs. J. S. Trelawney gave the lectern; Mrs. J. T. Morgan the altar vases. The altar cross, the frontals, and the kneelers have all been presented at different times; but the names of the donors are not recorded. On the walls of the Church are two handsome memorials, one by Westmacott to the memory of Major Frank Vardon of the 25th M.N.I. who died in 1860; and the other in memory of the wife of Surgeon-Major Barclay, who died in 1863. Both the tablets are of white marble.

The planting industry, which has already been referred to, increased in the provinces of Coorg and Mysore year by year. In South Coorg the centre of the industry is Pollibetta. In North Mysore the centre of the industry is at Hunsur. At both of these places the planters have built for themselves small chapels and laid out small cemeteries. Hunsur is 28 miles from Mysore. The chapel is intended for the use of all denominations of Christians; consequently, no single denomination cares much about it. The Roman Catholics have no use for it. The Church of England possesses a small consecrated altar of its own, which is kept in the bungalow of one of the planters. When a Church service is held the altar is taken to the chapel and used. The Wesleyan missionaries of Mysore use the building at other times; and occasionally the Presbyterian minister of Bangalore pays a visit to the station.

At Pollibetta, 28 miles from Mercara, there is a similar unconsecrated chapel; but it is larger than the one at Hunsur. It is cruciform, well built, and neatly furnished. It was erected

[1] G.O. July 12, 1871, No. 117, Eccl.

in 1887–89 through the efforts of the Rev. F. N. Crowther, who was then Chaplain of Mercara. Its owners are two trustees, of whom one is a Churchman and the other a Presbyterian. The trust deed was executed in 1891. A portion of the site was intended to be the burial ground of the community. This portion was handed over by the trustees to the Bishop and Archdeacon in trust in 1896; and Bishop Gell consecrated a part of it for the use of the Church of England planters. The District was formerly known by the name 'Bamboo.' In 1900 there were twenty estates in the Bamboo District; sixteen of these were owned and managed by Churchmen, and the other four by Presbyterians. Such was the good feeling that the majority themselves offered to share the building with their Scotch friends. The special Church property of the station is the chalice and paten; the altar with its cloth, frontal, linen, and kneelers; the cross, vases, Prayer Book, and register books.

Christ Church, Combaconum.—The town where this Church was built in 1854 is one of the oldest in the south of India. It has a population now of about 60,000 people, of whom about 1,200 are Christians, principally Roman Catholics and Lutherans. Its Hindu temples are large, and well endowed by the State, as in ancient times.

Being at the time in the territory of the Rajah of Tanjore, the Rev. C. F. Schwartz, of the S.P.C.K. Tanjore Mission, commenced evangelistic work in the town some time between 1778 and 1790. He built a small Church; and near the Church he erected [1] in 1790 some buildings for the English school supported by the Rajah. The ruins of the Church remain. The school came to an end for want of official support; but it was re-founded in 1854 as a Government Provincial English School, and has since then become a first-grade college with a remarkable history of educational success.

In 1806 Combaconum became a Judicial station. Three Courts were established in it: a District Court, a sub-Court, and an Assistant Judge's Court. All the judicial business of the Tanjore District was carried on there. For this purpose

[1] *The Church in Madras*, vol. i. 522.

there were three resident Judges, a few European and Eurasian barristers, and some subordinate Eurasian clerks and officials of the Courts. There was also a Civil Surgeon. The English settlement was some distance from the town and on the other side of the river.

No records of the old Church built by Schwartz remain; probably owing to its not having had a continuous succession of European missionaries. But there is a mention of the Church in the *Journal of the Visitation of Bishop Spencer* in January and February, 1845,[1] which shows how the building was being used at that time.

The Rev. S. A. Godfrey was in charge of the Combaconum mission, which included the transferred congregations,[2] at the time of Bishop Spencer's visit. There was a Confirmation service for sixty native candidates; and the Europeans of the station were present. This seems to show that the old mission Church was used jointly by Europeans and native Christians, like those at Palamcottah, Ramnad, Tanjore, Trichinopoly, and other stations. In the Bishop's *Journal* is recorded a circumstance which gave him much pleasure. Both he and the Europeans were well aware of the caste differences which had worked and were working such havoc by destroying the best Christian feelings of the native converts. The communicants were very numerous. At the administration the Europeans were invited to approach first; but they held back and communicated with and after the native Christians; and thus set an example of Christian brotherhood, which was greatly appreciated by the Bishop. Some of the native Christians were employed in the Courts. They received high characters from the Judicial officers who were present; and the Bishop recorded in his *Journal* his pleasure at hearing this favourable testimony. This is believed to be the only record of the use of the old mission Church in existence.

In the year 1847 a new mission Church was built, but not on the site of the old one. In the *Madras Christian Intelligencer* of that and the two following years there are printed the names

[1] See Pascoe's *Two Hundred Years of the S.P.G.*, p. 519. Also the *S.P.G. Quarterly Paper*, July, 1845, pp. 11, 12.

[2] *The Church in Madras*, vol. ii. 238.

CHRIST CHURCH, COMBACONUM.

of some of the subscribers; amongst them are the names of the three Judges, Septimus Scott, G. T. Beauchamp, and J. Gordon. It is also recorded that the communion plate was the gift of Mrs. E. Godfrey. This second Church was just as inconveniently placed for the Europeans as the older one; it was nearly three miles distant from them, so that more often than not service was conducted specially for them by Mr. Godfrey in the Judge's Room. They bore the inconvenience until 1854, when the visiting Chaplain from Tranquebar, the Rev. H. Taylor, urged them to build a little Church for themselves.

They collected Rs.2,400, and then applied to Government for assistance. The estimated cost of the building to be erected was Rs.4,500. The Government made a grant [1] of Rs.2,000 and directed the Civil Engineer to render aid, on condition that the building was to be the property of the Government. Mr. Taylor obtained a grant from the Church Building Society. The amount is not mentioned in the Minute Book of the Society. He also obtained a grant of £50 from the S.P.C.K. in London; he himself gave Rs.100 and the ornamental east window; and the rest of the money was locally subscribed. The names of the Judges who carried the scheme through were Septimus Scott, G. T. Beauchamp, G. M. Swinton, W. Fisher, and E. W. Bird. The design, etc., was given by Captain Oakes, the Engineer who was stationed at Tanjore. The building was finished and furnished in 1855, was consecrated by Bishop Dealtry on February 8, 1856, and was named Christ Church in honour of the Saviour.

In the year 1902 Mr. Edward Wheeler Bird wrote as follows:

'It fell to me to carry it through. I bought the wood; saw to the building with the help of a native subordinate of the Department of Public Works; and the Church was built. When the whole was done, and the glass window at the east end was fixed and the building consecrated, I may have given the papers to Mr. Taylor to deposit them in the proper quarter; and I washed my hands of the whole thing, happy to have done what I could to glorify God in the place by preparing Him a House of Prayer. It was a wee Church, but it sufficed for the local wants. I suppose it does so still.'

[1] Letter, Dec. 30, 1854, 12, 13, 14, Eccl.; Desp. Aug. 29, 1855, 47.

In the Church itself there are no records of the building operations. They may be at Tranquebar or at Cuddalore. On a tablet near the reading desk is this inscription :—

This Church was erected by private subscription aided by funds liberally granted in support thereof by the Rt. Hon. Lord Harris, Governor of Fort St. George in Council, by the Church Building Society, and by the Society for Promoting Christian Knowledge.

The edifice was named Christ Church ; and when completed was made over to the Government of Madras for the performance therein of Divine Service in accordance with the discipline and doctrine of the Church of England. A.D. 1855.

2 Chronicles vi. 19, 20, 21.

In the year 1863 the District Court was removed to Tanjore, and the station was reduced to that of a Sub-Judge. The number of Europeans was thereby reduced ; and the station was no longer visited by a Chaplain. As long as there was an S.P.G. missionary in the station that did not matter. The Register Books show that there was a regular succession of these down to recent times, who willingly conducted a service in English on Sundays.

As the Church was made the trust property of the Government, Lay Trustees were appointed from time to time after 1856. The last of these was Mr. J. G. Ashworth, who held office from 1884 to 1891, when he died.

On the wall of the Church is a memorial tablet of Lieutenant William Strover of the Madras Engineers, who was killed by the accidental discharge of his gun near Combaconum in 1856.

In the Churchyard there is the grave of a young daughter of one of the founders of the Church, George Thomas Beauchamp, dated 1859. Here also are buried Mr. Cross, the Sub-Judge, who died in 1884, and Mr. J. G. Ashworth.

The story of the building of this little Church is of importance as showing the spirit which animated the old Haileybury Civilians. In an unobtrusive way they did their duty to God and man. They wanted a Church ; they were convinced that it would be to the advantage of their subordinates that they should have one too ; with the help of the Government they raised the money and built this House of Prayer.

CHAPTER XIV

CHURCHES BUILT IN THE TIME OF BISHOP DEALTRY

St. John's, Bangalore. St. John's Hill. The necessity of another Church and Chaplain. The Rev. R. Posnett makes a beginning at Mootoocherry. Bishop Dealtry favours his scheme. Gift of a site, on which he builds schools, etc. Committee of management. Educational grants. Plans and estimates of a Church. Directors agree to bear the whole cost, except the tower and ornamentation, 1857–8. Enlargement. Consecration. Size. Cost. Further enlargement. Gifts and memorials. Porch. Organ. Chaplains.

Christ Church, Cuddapah. The Ceded Districts. Climate. Outstation of Bellary. The first Church, 1851. Cost. The native congregation. The visiting clergymen. Collapse of the building. Rebuilt, 1863. Appeal to the Government. Collapse of the second building. The Church Building Society takes the matter into its own hands. The required money raised. Estimate exceeded, 1878. Gifts of furniture. Consecration. The amount of Government assistance.

St. John's, Bangalore.—The part of the cantonment which contains St. Mark's, Holy Trinity, the European barracks and the parade ground has already been described. All are situated on a ridge which runs easterly and westerly. North of this ridge and parallel to it is another and a similar ridge. Between the two is a depression ; on the two inclined sides of which are built many small bungalows and native houses for pensioners and others connected with the cantonment. The settlement on the side of the northern ridge was known as Mootoocherry before the building of the Church. It is now known as St. John's Hill. Besides the bungalows and houses there were the lines of two native regiments of infantry and one regiment of native cavalry.

The two Bangalore Chaplains up to 1854 had spiritual charge of the whole cantonment, including the brigade of troops, the pensioners and their families, and the various

officials of the Mysore Government. There were also six out-stations which had to be visited periodically, Seringapatam, Nundidroog, Ryacottah, Chittaldroog, Hunsoor, and French Rocks. On twenty-four Sundays of the year one of the Chaplains had to be away from Bangalore on this duty; and on these occasions the other Chaplain was left at headquarters to cope with his work as best he might.

The building of Holy Trinity was not a relief to them. The only difference it made was that one of them had sole charge of St. Mark's and the other sole charge of Trinity. The outstation work they shared as before, as well as the parochial and educational work among the pensioners and their families. In 1853 the Rev. W. W. Lutyens and the Rev. R. Posnett were the two Bangalore Chaplains. The former had been bearing the burden since 1840; the latter was a new-comer. Lutyens had been, in a large measure, instrumental in getting the Holy Trinity Church built. Posnett conceived the idea of a separate parish on the Mootoocherry ridge with separate Church, schools, reading-room, and library complete.

The idea occurred to him apparently when he was making educational provision for the Eurasian families of the native regiments. The Eurasian drummers and musicians of these corps were the sons or descendants of British soldiers. There was no room for them and their families at St. Mark's; consequently some former Chaplain had provided them with a small Chapel near their Lines.[1] Their children were not welcomed at the cantonment schools. It was clear, therefore, to Posnett that they must be separately provided for. He appealed to the General Officer Commanding for funds to build a schoolroom. The G.O.C. was favourable and sent the appeal to the Quartermaster General; but it was a new idea to the Government, and help was refused. The G.O.C., however, gave a site midway between the lines of the two infantry corps; Posnett raised the necessary money from the officers in the station, and the room was built. The new room [2] served

[1] No record has been found to show when and by which Chaplain the Chapel was built; but in the Correspondence Book at St. Mark's there is a record of repairs done, under date Dec. 30, 1850.

[2] St. Mark's File Book, Feb. 1853. The building was in existence in 1895, but its connection with St. Mark's had been forgotten.

as a library and reading-room for the Eurasian bandsmen in the afternoons and as a schoolroom for their children in the mornings. This set free the chapel room as a place exclusively for the Chaplain's purposes, including divine service on Sundays. The monthly expenses were met by the officers of the garrison through the Chaplain of St. Mark's.

When Posnett looked upon the success of his venture, it must have occurred to him that that was exactly the kind of thing that was required for the whole district of Mootoocherry, only on a much larger scale. He communicated his ideas at once to Bishop Dealtry and Archdeacon Shortland. The Bishop was well aware of the principles laid down under which the Government would build Churches; and he pleaded the cause of the pensioners who had served them well in the past; he recommended a plain building to seat 300 persons, and undertook to provide the extra funds to give the building an ecclesiastical appearance.[1] His arguments prevailed, and the Government called for plans and estimates.

Posnett appealed then for funds to build the third Church in Bangalore, and wrote to the secretary of the Church Building Society. He also applied to Major-General Sewell, who commanded the Division, for a site on the Mootoocherry ridge, large enough for his purpose of building a Church, a reading-room, two schoolrooms, and a teacher's house. General Sewell was favourable, and granted [2] a piece of unused land measuring 565 feet on the north side, 600 feet on the south, 310 feet on the east, and 500 feet on the west. At the time it was granted it was of little or no value; at present it is the centre of a thriving residential settlement, and its value is more than a little.

There never seemed to be any doubt on the part of any one that the Directors would allow the Church to be built. A month after the grant of a site was made,[3] Posnett was allowed to commence to enclose it; and he issued a separate appeal [3] for the two schoolrooms, the teacher's house, and the reading-

[1] St. Mark's File Book, July, 1853, and Consultations of Government, July 4, 1853.

[2] St. Mark's Records, Chaplain's Corr. Book, Sept. 1853.

[3] St. Mark's Records, Chaplain's Corr. Book, Oct. 1853.

room, which were to be built in the compound of the Church and in character with its architecture. For these purposes he collected about Rs.2,700, which included a present of £10 sent by the Rev. C. G. Townsend of Hatfield Peverel, Essex, through the Archdeacon.[1]

In May, 1854, these buildings were finished, and the schools were opened with a religious service.[2] Posnett then sent a circular to the subscribers for their consent that the new buildings (dwelling-house, library, and two schoolrooms) should be vested in the Bishop and Archdeacon; that the teaching should be carried out under the superintendence of the Chaplains of St. Mark's; and that the first committee of management should be—

The Chaplains of St. Mark's	Ex officio.
The Lay Trustees ,,	
Major Cherry	1st Light Cavalry.
Captain Freshfield	,, ,,
Captain Miller	Supt. of Police.

The subscribers agreed.[2] The Committee then appealed to the Madras Government and to the Commissioner of Mysore to assist in the upkeep of the schools and the reading-room. The Commissioner, Major-Gen. Sir Mark Cubbon, made a monthly grant [3] of Rs.50 on the ground that both were 'in every way deserving of the support of Government'; and the Madras Government made a grant [4] of Rs.200 for the schools and Rs.300 for the salary of a schoolmaster, payable through the Chaplain at Bangalore to the President and committee of the Institutions. These grants were considered very liberal at the time.

In September, 1854, Lutyens and Posnett gave place to B. S. Clarke and A. J. Rogers. Posnett had only been at Bangalore two years, but he had been able to accomplish much. The schools and the reading-room were open, and the Church was in view.

The plans and estimates of the latter had been prepared,

[1] St. Mark's Records, Chaplain's Corr. Book, Nov. 1853.
[2] St. Mark's Records, Chaplain's Corr. Book, May, 1854.
[3] St. Mark's Records, Received Letter Book, July, 1854.
[4] St. Mark's Records, Received Letter Book, Sept. 1854.

and submitted to the Archdeacon for his remarks before being sent to Government. The Archdeacon informed [1] the Chaplain of St. Mark's that the proposed building was perfectly plain, without chancel, porch, or tower; and that permission had been reserved to add from private funds for its adornment. He suggested a tower and spire, and mentioned that an appeal to the Church Building Society would be favourably entertained. He hoped that local subscriptions would enable the building to be beautified and made ecclesiastical in appearance.

The plans and estimates were then submitted to Government. They were doubtful if the building of a Church at Mootoocherry, where there were no residents actually in the service of the Company, could be carried out under the Rules. They therefore wrote to the Directors,[2] recommending that the Church should be built, and asking how much the Government should contribute. The Church was planned to seat 300 persons, and the estimated cost was Rs.6,322 for the building and Rs.1,433 for the furniture.

It never occurred to the Government that the Directors would sanction the whole expense of building a Church for their pensioners; but a reply came in due course [3] that they were quite prepared to do so. They wrote:

'Additional Church accommodation is evidently required for the pensioners and their families residing at Mootoocherry; and we approve your proposal to provide a building for their use. We think a building of the nature of a Chapel of Ease sufficient for the purpose. The plan you have forwarded seems suited to the case, and to be in accordance with our despatch (to Bengal) of April 28, 1852. We accordingly authorize you to carry it into execution at the cost proposed for the building, furniture and fittings.'

This despatch arrived at Madras in October, 1855. The Government lost no time in communicating its contents to the Archdeacon,[4] and the latter sent on the news to Bangalore.[5]

[1] St. Mark's Records, Chaplain's Corr. Book, Sept. 1854.

[2] Letter, Sept. 22, 1854, Eccl.

[3] Desp. August 29, 1855, 40, Eccl.

[4] Consultations, 360 of Nov. 1, 1855.

[5] St. Mark's Records, Committee Corr. Book, Nov. 1855

He added that he hoped that the Church Building Society's grant and local subscriptions together would enable a tower, spire, clock and *porte cochère* to be added.

The Rev. B. S. Clarke of St. Mark's appealed to the Church Building Society in August, 1856, for a grant for the tower and spire. They promised to give Rs.1,200, half the estimated cost, 'trusting that it may encourage the residents to subscribe willingly towards the remainder.' The appeal to the residents was not successful. The principal Church in the station was St. Mark's; and a very plain, ugly building it was. They may have thought that if any Church in Bangalore was to be given an ecclesiastical appearance, and to be endowed with a tower and a spire and a clock, it ought to be St. Mark's. The result of this or some similar feeling was that at the end of two years, that is in July, 1858, the Rev. B. S. Clarke, the Rev. A. J. Rogers, the Rev. T. Dealtry, and the Rev. J. V. Bull had only been able to collect locally about Rs.1,000 between them.

Seeing that there was an indisposition on the part of the residents to provide the tower and spire, the Chaplains appealed to the Government. They appealed in vain.[1] The Government considered that a point had been stretched in the building of the Church. They referred the Chaplains to the Archdeacon, who had informed them 'that very large subscriptions had been raised by the liberality of the residents at Bangalore towards the erection of a spire.' They added that the spire formed no part of the original estimate, and must be considered altogether a matter of taste or ornament.

In July, 1858, after the completion of the nave, the Rev. T. Dealtry appealed to the Church Building Society, but they refused to help. Dealtry was succeeded by J. V. Bull, who again appealed to the Society in March, 1859. He asked for Rs.150 to enable the local committee to close the account against them for completing the tower and spire; and this request was granted.

Meanwhile the body of the Church had been completed. Building operations commenced soon after the arrival of the despatch of the Directors which sanctioned them; and the original design of a Church to seat 300 people was carried out.

[1] Consultations, 247 of June 19, 1857.

ST. JOHN'S, BANGALORE.

Just as it was approaching completion, it became evident that the Church and its schools and reading-room were exercising an attraction upon European and Eurasian pensioners in other stations, and that new bungalows were being built round the Church in all directions for the accommodation of the families which were flocking into the station. In the early part of 1857 the Government was asked to enlarge the building so as to accommodate 420 people instead of 300. They consented, and the lengthening of the nave was carried out [1] at an extra cost of Rs.2,470.

Bishop Dealtry consecrated the Church on April 12, 1858, dedicating it to God in honour and memory of St. John the Evangelist. The internal space measured 80×40 feet. The enlargement rendered some extra furniture necessary. This was provided by Government at the cost of Rs.430. At the same time a wall was built round the Churchyard for Rs.970.[2]

The expenditure on the part of the Government over the Church was as follows :—

	Rs.
Original estimate	6,322
Enlargement	2,470
Furniture	1,433
Extra furniture..	430
Wall	970
	11,625

The tower and the spire, which were together eighty feet high, were finished at the end of the year of consecration, 1858. The Engineers who supervised the whole building operations were Major de Butts and Captain Jasper Otway Mayne of the Madras Sappers and Miners. The cost of the tower and spire was Rs.3,252, and the money was raised thus : [3]—

	Rs.
By the Bangalore Chaplains	1,672
The Madras Church Building Society ..	1,350
Sale of scaffolding, etc.	230
	3,252

[1] Letter, Sept. 22, 1857, 10–12, Eccl. ; Desp. August 11, 1858, 31, Eccl. ; G.O. July 16, 1858, No. 235 ; and Sept. 3, 1858, No. 288, Eccl.

[2] Letter, Oct. 30, 1858, 9–12, Eccl.

[3] St. John's Records.

So great had been the difficulty of raising the money for the tower and spire that no attempt was made to build a chancel and a west porch. The turret clock was provided as soon as possible; it cost Rs.600; but the rest had to wait for more favourable times, which did not come for nearly forty years.

In the year 1894 the question of enlarging and of building a chancel and a porch came to the front through the need of more accommodation. The Rev. James Sharp, the Chaplain of St. John's, made an appeal [1] for Rs.2,500 and stated that a portion of the parochial funds in the bank would be available for the purpose. The Bishop was favourable, the consent of the Government was obtained, and the foundation stone of the extension was laid on November 12, 1895, by the wife of the Resident in Mysore, Sir William Mackworth Young. Bishop Gell conducted the service in the presence of the Bangalore clergy and a large concourse of the St. John's parishioners. The nave was extended eastward, a large chancel and sanctuary were added, measuring 32 × 23 feet; the vestries were removed to the west end of the Church, one being built on each side of the tower; and the accommodation was thus increased to 540 sittings. The whole cost of the extension was Rs.7,646, which was raised almost entirely in the parish. Major Badgley, R.E., prepared the plans and supervised the work.

Mrs. J. Sharp collected money from the mothers of the parish for the purchase of a new Font. This was dedicated to the glory of God in commemoration of the sixtieth year of the reign of Queen Victoria. The children of the parish contributed Rs.400 for the brass altar rail. Lieutenant Ainslie, R.E., gave the jewelled altar cross as a thankoffering on his return from service with the Chitral Relief Force. Lieut.-Col. J. R. Haleman gave the brass Eucharistic candlesticks. The Rev. A. A. Williams gave the alms dish as a memorial of the consecration of the chancel. Mr. J. E. Tate gave one of the silver-mounted alms bags; and Mrs. M. Barefoot gave the other. Over the altar is a small trefoil-shaped window; this was filled with painted glass by Mrs. J. Sharp, the subject being the Ascension.

There were some memorial gifts in the Church before the extension took place. Archdeacon Gorton, when he was

[1] *Bangalore Parish Magazine*, Nov. 1894.

Chaplain of St. John's in 1865, presented the three branch vesper candlesticks; and in 1881 the Madras Sappers and Miners presented two handsome brass chandeliers, one to the memory of Captain F. H. Winterbotham, Madras Staff Corps, Lieutenant A. E. Dobson, R.E., and Lieutenant B. Poulter, R.E., and the other to the memory of Sergeants Dove, Bassett, and Church of the Royal Engineers, all of whom served in the Queen's Own Sappers and Miners, and died during the Afghan War of 1878–80.

Two of the mural tablets in the Church are of interest. One is to the memory of Lieutenant C. M. Gilbert Cooper, R.N., whose father was Chaplain of St. John's from 1865 to 1874, and the other is to the memory of Captain Montague Edwin Foord of the Madras Staff Corps, who served for nine years with the Queen's Own Sappers and Miners.

The new chancel was consecrated on November 25, 1896, by Bishop Gell; the sermon was preached by the Rev. A. A. Williams, afterwards Bishop of Tinnevelly, and there was great rejoicing in the parish at the success of the effort. The west porch was not, however, yet built, and the parishioners determined to continue the effort till it was. They contributed the sum of Rs.2,723 in the year 1897 and the long-desired porch became an accomplished fact.

In the year 1900, when the Rev. C. H. L. Wright was Chaplain, they raised Rs.3,931 for the organ; and in the following year, when the Rev. E. Gibson was Chaplain, they raised Rs.1,000 for the building of an organ chamber. If these amounts be added to the amount paid by the parishioners and friends for the tower and spire, it will be seen that the amount contributed privately for the completion of the Church was much larger than the amount given by the Government.

The first Chaplain of St. John's was the Rev. T. Dealtry, the son of the Bishop and afterwards Archdeacon of Madras; but he did not retain the appointment very long. He was succeeded by the Rev. J. V. Bull, who had the hard work of raising money which was not very willingly given. The Chaplain who exercised the greatest influence in the parish, and who kept up his interest in its affairs to the day of his death, was the Rev. W. W. Gilbert Cooper. He was Chaplain

of St. John's for ten years; he was a liberal and sympathetic supporter of the St. Paul's mission, and helped the Rev. S. Pettigrew to enlarge and beautify the mission Church. His memory was green to the end of the century, and that is saying a good deal, for memories are short-lived as a rule in the constantly changing stations in India. By his ever-ready sympathy and liberality he reigned in the heart of the whole parish. The Rev. R. P. Burnett walked in his footsteps. But it was the Rev. James Sharp who raised the money to complete the Church and make it one of the best-appointed in the diocese.

Christ Church, Cuddapah.—Cuddapah was one of the three districts, Kurnoul and Bellary being the others, which were ceded to the East India Company by the Nizam of the Deccan after the conquest of Mysore, for the support of a British subsidiary force which was to be stationed in his territories for the purpose of keeping order. The districts separate the dominions of the Nizam from the Mysore State. Besides supporting the subsidiary force they have had their use in preventing boundary disputes between the two native states. A large military station was established at Bellary, and smaller ones at the old fortress of Gooty, at Kurnoul, and at Cuddapah.

The three districts are about midway between the east and west coasts. Consequently they do not derive as much advantage from the two monsoons as other districts nearer the sea. They have a comparatively small rainfall, and are liable to failures of rain when there is no failure in other districts. This peculiarity has, of course, an effect upon the climate, which is hotter and drier than in some other places.

Cuddapah itself lies low, almost on a level with the river; it is generally considered to be the hottest place in the whole Presidency. It lies in a narrow valley, surrounded on three sides by high hills of a rocky, sterile character. When the rains are not sufficient in quantity to wash the whole district, Cuddapah becomes the centre of a virulent malarious fever area. From this fever the uplands are free. The first revenue collector and administrator was Major Munro of the Madras Army; this was in 1801. Later on he became Governor of the Southern Presidency.

Before 1849 Cuddapah, which was both a civil and a military station, was visited once a year by the Bellary Chaplain. In 1849 the Bishop and the newly formed Additional Clergy Society sent the Rev. Uriah Davies to minister to the Europeans and others in the station. During the five years he was there he was instrumental in building a small church. He sent the plans and estimates to the Church Building Society in Madras, and obtained from them a promise of Rs.700 on condition that the rest was raised locally.

In 1848 the S.P.C.K. in London voted £300 for Church building in the diocese of Madras,[1] and sent this sum to the Archdeacon, who accounted for the expenditure in 1854.[1] He allotted £50—Rs.550—to the Cuddapah Fund, so that the civil and military residents only had to raise about Rs.2,000 among themselves. This was soon done, and the building was put up and furnished. The S.P.C.K. presented the large Service Books. Bishop Dealtry in his 1856 Charge described the Church as one of the most beautiful Gothic Churches in the diocese.

The civilians of the station were chiefly those of the revenue and judicial departments; there were also officers of public works, police, survey, and medical departments. These with their Eurasian subordinates formed a considerable number. The regiment in the cantonment in those days had about twenty-five European commissioned officers, a non-commissioned officer, and a band of Eurasians. The total number of parishioners for whom a Church was required was therefore large, and it is a source of wonder why the Government was not asked to assist in the building venture.

With the exception of the register books for baptisms, marriages, and burials, which were begun in 1850, there are no records of earlier date than 1881. They were accidentally burnt. It is difficult, therefore, to find out anything of this early building. Mr. H. Forbes was the Collector in 1851 and 1852; he was succeeded by Mr. Murray, who held the office till 1860. Mr. William Elliott was the Judge from 1851 till 1860. The 13th Regiment M.N.I. was at Cuddapah from 1849 till 1852, when it was succeeded by the 52nd M.N.I. The

[1] S.P.C.K. Reports, 1849 and 1855.

civil officers mentioned and the military officers of the Regiments probably had a great deal to do with the erection of the first Church, but William Elliott was the leading spirit. The Church was consecrated by Bishop Dealtry on August 25, 1856, and was dedicated to the service of God in honour of the Christ.

Mr. Davies not only ministered to the Europeans and Eurasians, but also to a native congregation in Cuddapah; and he organized evangelistic work in some of the neighbouring villages. It came about in this way. The London Missionary Society commenced work in the station in 1822. Twenty years later one of their agents, William Howell, left the Society and joined the Church of England. A few families of native Christians followed him. After his ordination he was removed to another station, and these few families, numbering about fifty persons, were left without a minister. The visiting Chaplains did what they could for them at their periodical visits; among others the name of the Rev. R. W. Whitford is still remembered on account of his active sympathy. When Mr. Davies arrived in 1849 he took this small flock under his special care; he obtained the services of a catechist for them; and he conducted regular services for them in the new Church. Between 1849 and 1853 about one hundred persons in the district were converted and baptized. In 1853 the Malas of Mutyalapad and some other neighbouring villages applied for Christian instruction. They were persons outside the caste system, and in consequence were despised by all the Sudra and other higher castes around them. The Sudras showed hostility to this mass movement towards Christianity. They were not willing that the Malas should be raised above the degraded position they occupied, and they drove Mr. Davies out of their villages violently.

It so happened that during the same period the East India Company were urging the local Governments in India to dissociate themselves from all missionary endeavour, and even urged them to build separate Churches for Europeans in places where one building was used both for Europeans and native Christians. From the time Mr. Davies went to Cuddapah in 1849 till he left in 1854, he worked among all the Christians of the place, like the old missionaries of the S.P.C.K., without

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regard to class or colour; and it is possible that this was the reason why no Government assistance was forthcoming.

The Rev. U. Davies was transferred to Yercaud; the S.P.G. took charge of the mission;[1] and a newly ordained young clergyman, the Rev. John Clay, who had been educated at the Vepery Seminary, was sent to take charge of the work at Cuddapah. After two years he established himself at Mutyalapad as a more hopeful mission centre, and left a catechist at Cuddapah. Unfortunately there were caste disputes between the catechist and the congregation. In 1861 the catechist was withdrawn; the congregation dispersed, some going as teachers to Mutyalapad and some rejoining the London Mission congregation.

It was always difficult to supply the Cuddapah European congregation with religious ministrations, for Cuddapah was a difficult place to get at before the opening of the Madras Railway. The Chaplain of Bellary was ordered to make a visit annually to the station in the days before the arrival of Mr. Davies. During the rest of the year the services on Sundays were conducted by the Civil and Military officers. Then followed a period in which there was a resident or a visiting S.P.G. missionary. After his transfer the new railway made other arrangements possible; and owing to the joint support of the Government, the Madras Additional Clergy Society, the residents and some of the shareholders of the Madras Railway Company, a clergyman was employed to visit regularly the various stations on the line, including Cuddapah itself.

The builders of the Church at Cuddapah had the same kind of difficulties to contend with as builders in other places where the soil was treacherous. Efforts were made to overcome the difficulties, but in course of time the unusual monsoon arrived and the foundations of the Church gave way. At the end of 1862 it was found that it was necessary to rebuild the greater portion of the Church. Plans and estimates were locally prepared—the latter amounted to Rs.5,900—and a subscription list was sent round the station. Mr. A. Wedderburn, the

[1] When Mr. Davies left, the S.P.C.K. made a grant of £600 to the S.P.G. to carry on the work; see the 1854 Report of the S.P.C.K.

Collector, took the lead; Mr. J. Ratcliff was the Judge; Messrs. R. Davidson and A. P. Hodgson of the Civil Service were also attached to the station; and the 27th M.N.I. was on garrison duty. It was not long before Rs.5,000 were collected. Mr. Wedderburn then applied to the Madras Church Building Society for a grant, and sent the proposed plan and estimates.[1]

The committee hesitated; they had already granted Rs.700 towards the building, and they were unwilling to give more, unless the Public Works Department took the responsibility of laying secure foundations. They resolved to make a second grant of Rs.700 towards the necessary repairs, provided that a grant in aid was also procured from Government. This proviso ensured the superintendence of operations by the Public Works Department, and the assumption by the Government of the trust ownership of the building. The committee also resolved to forward the plans and estimates to the Chief Engineer of the Department for revision, and to recommend the local committee at Cuddapah to adopt the revised plan and estimates in lieu of their own.

The conditions were accepted locally, and the Government contributed [2] half the cost of rebuilding. This amounted to Rs.3,034. The work was completed, and the local committee found that they had collected Rs.2,176 more than was required. None of the subscribers would take back any portion of their gifts, so it was decided to deposit the money in the Savings Bank for future use.

The renewed building only had a short life. The Engineers had done all that was possible in the way of concrete foundations, solid building and buttressing, but they were defeated by the irresistible forces of nature, and the Church was on the way to ruin by the end of the year 1866.

Mr. H. E. Sullivan occupied the position of Judge; Mr. H. G. Smith and Mr. W. D. Horsley were the chief revenue officers; and the 38th Regiment M.N.I. had taken the place of the 27th Regiment. It was decided locally to build a new Church. Plans and estimates were prepared and sent to the Madras Church Building Society.[3] The Rev. A. R. Symonds of the

[1] C.B.S. Minute Book, Dec. 1862. [2] G.O. Sept. 17, 1863, No. 224, Eccl.
[3] C.B.S. Minute Book, May, 1867.

S.P.G., a member of the C.B.S. committee, had recently paid an official visit to Cuddapah and was able to tell the committee all that they required to know. They resolved to undertake the erection of a Church at Cuddapah themselves at a cost not exceeding Rs.12,000, provided that the money locally collected was handed over to them, and that the Government would give an equivalent sum to the amount given locally and by the Society together. The sum at the disposal of the local committee was at the time Rs.4,671. Consequently the C.B.S. made itself responsible for Rs.1,400. The intention of the committee was to obtain the services of the Consulting Architect, and to ask him to make himself responsible for overcoming all the local difficulties. The Government permitted him to lend his services. He prepared his own plan and estimates, and undertook to do what was required for Rs.16,000. By cutting out a separate baptistry this estimate was reduced by the committee to Rs.14,500 and accepted.[1]

To meet this sum the Cuddapah local fund amounted to Rs.6,078 ; it was made up thus :[2]

	Rs.
Deposited in Savings Bank	2,176
Interest thereon	347
Collected in 1866 and 1867	1,555
Donation Mr. H. G. Smith, M.C.S.	2,000
	6,078

The Government undertook to give [3] Rs.6,000, the equivalent of the sum locally subscribed ; and the Church Building Society made itself responsible for Rs.2,000 in consideration of the liberal contribution of the residents.[1] Some of the material of the old Church was used in the construction of the new one. That which was not required was sold for Rs.213, so that in 1870 there was available for use Rs.14,291.

Building operations continued from 1868 to 1878. They were so slow [4] that the Collector, Mr. W. D. Horsley, complained

[1] C.B.S. Minute Book, Jan. 1868.
[2] Note Book in Vestry dated 1867.
[3] G.O. Feb. 5, 1868, No. 22, Eccl.
[4] There were difficulties ; *see* G.O. August 8, 1870, No. 132 A. Eccl. ; G.O. Sept. 15, 1870, No. 2218, Works ; and G.O. July 12, 1871, No. 117, Eccl.

in 1876 and 1877 to the Archdeacon. During that period instalments were paid to the Consulting Architect amounting to Rs.14,200, and when the last instalment was paid in 1875 it was found that the estimate had been exceeded, and that Rs.3,000 was still due to him.[1] The Church Building Society bore the cost, and ruined its usefulness for nearly twenty years ; but it learned the valuable lesson of not undertaking building risks which are known by experience to exist.

The whole cost of the Church was over Rs.17,000, of which the Government paid Rs.6,000. Some of the furniture of the old building was used for the new one, but it was necessary to add to it. This was done by the local congregation, and one of the most liberal givers was Mrs. Lister, the daughter of Mr. H. G. Smith. During the building period the Collectors of the District were Messrs. H. G. Smith, J. H. Master, and W. D. Horsley. The Judges of the District Court were Messrs. H. E. Sullivan, W. Hodgson, C. G. Master, R. Davidson and J. H. Nelson. All of them were personally interested in the success of the venture, and gave liberally to the building fund.

The new Church was consecrated on November 17, 1881, by Bishop Gell. Its dedication name is the same as that of its predecessor. It is built of Cuddapah stone, and is roofed with Mangalore tiles. The accommodation is for one hundred persons. The furniture and ornaments are nearly all individual gifts from former residents. Some new furniture was necessary when the new Church was brought into use. This was soon supplied. The large Service Books presented by the S.P.C.K. in 1851, gave place to a new set in 1887, presented by Mr. A. W. B. Higgens of the Civil Service.

In the year 1883 repairs were necessary. These were carried out by the Government at a cost of Rs.1,262. In 1888 some additions and improvements were effected at the cost of Rs.3,176. The cost of these was also borne by the Government. When all the expenditure is taken into consideration, it will be seen that the Government did not spend much less over the building and furniture than the residents and their friends of the Church Building Society.

[1] C.B.S. Minute Book, Sept. 1876.

CHAPTER XV

CHURCHES BUILT IN THE TIME OF BISHOP DEALTRY

Emmanuel Church, Madras.—Early ministrations in the district. The efforts to obtain a Church in 1831 and 1852. The proposal of the Directors of the Civil Orphan Asylums. The assent of the Church Building Committee. Approval of the Bishop. The Government asks questions. The proposal shelved. The new Church building rules of 1853. The Rev. R. Firth's suggestions. The plans of 1855. Strengthening the committee. The second appeal to Government, 1855. The third application, 1857. Foundation stone laid by the committee, 1857. The result. Mediation of the Governor. Strengthening the committee, 1860. Government grant. Consecration. Cost of building and furniture. The first Chaplain. The Rev. J. W. Wynch and the ritual disputes.

Christ Church, Trevandrum.—The station. Its rise to importance, 1834. The native congregation, 1835. The old chapel, 1837. The first attempt to build, 1856. The second attempt, 1858. Consecration. Cost. Gifts. The chancel and vestry. More gifts. The Church transferred to diocese of Travancore. Some former residents and Chaplains. The native congregation between 1850 and 1874.

Emmanuel Church, Madras.—The history of this Church commences in the year 1831, when the Rev. James Ridsdale of the C.M.S. mission fell a victim to cholera and died. Mr. Ridsdale arrived at Madras in 1820. He had a difficulty—which was and is shared by many others—of learning a foreign language ; [1] and in consequence he was put in charge of the districts of John Pereiras and South Black Town, to minister in English to a large number of domiciled Europeans and Eurasians. He was instrumental in building the chapel at John Pereiras ; the Government built the chapel in South Black Town. Ridsdale ministered in the morning at the one and in the evening at the other.

[1] Vol. ii. 259, 295, 392.

It was a great convenience to the European and Eurasian inhabitants of those districts to have the ministrations of the Church in their very midst, and they sorely missed them when Mr. Ridsdale died; for he had no successor till the arrival of the Rev. John Tucker, in 1833. Meanwhile the Church in North Black Town, which was served by a Chaplain in the Company's service, was open to them as in earlier days; but it was a long way off, and they had got out of the habit of making an effort to attend its services. Very few of them were able either to keep or to hire a carriage. What they did, therefore, was to call a meeting and consider the building of another Church in their midst, with the hope and expectation that as so many of them were in the service of the Government, they would be supplied with the services of one of the Company's Chaplains.[1] A large sum of money was subscribed; the lease of the old Bakery was purchased,[2] and the site was placed in the trust of the Bishop and the Archdeacon.

Then Mr. Tucker arrived. He was to be the C.M.S. secretary of the Madras Corresponding Committee, and to take pastoral charge of the South Black Town chapel. He remained in Madras from 1833 to 1848. During that time nothing better than his acceptable ministrations was required, and the question of another Church slept. For five years after the purchase of the site, the Building Committee paid an annual quit rent to the Government. But in 1837, when the Rev. J. T. Darrah was Chaplain of North Black Town, this payment was remitted [3] on the ground of the appeal, namely, that the site was purchased for a religious purpose.

In the year 1848 the Rev. John Tucker returned to England, and the congregation of the Church Mission Chapel was left without a minister. A meeting was held in October of that year to consider what was to be done. The Rev. George Knox,[4] Chaplain of North Black Town, advised the parishioners

[1] Emmanuel Church Records. Letter from the Building Committee to the Chief Secretary to Government, 1857.

[2] At one time known as Cochrane's Bakery; when it passed into private hands it was known as Beggle's Bakery; and afterwards as The Bakery. See Colonel Love's *Vestiges*, iii. 449. The site and the buildings on it cost Rs.13,400.

[3] G.O. June 21, 1837, No. 138.

[4] Father of the late Bishop of Manchester.

assembled to wait and see if the difficulty would not resolve itself as it had done before. They waited till January, 1852, when they met again under the presidency of the Rev. Henry Taylor, a successor of George Knox, and resolved that the original intention of the subscribers should be carried out, and that a new Church should be built on the ground in Black Town called the Bakery. At this meeting the old Building Committee was revived, and fifteen members were appointed. In February, 1852, this committee met at the old Civil Female Orphan Asylum. The Rev. Henry Taylor presided. They received a deputation from the Directors of the Male and Female Orphan Asylums, which were situated quite close to the North Black Town Church. The deputation stated that the Directorate required more ground space; that they held a large sum in reserve for building purposes; that they had determined to extend their premises and make additions to the playgrounds of the boys and girls; that from their point of view it would be desirable to purchase the old North Black Town Church, which was not consecrated, and its compound; to convert the Church into a schoolroom for the boys, and to add the Churchyard to the Male Asylum Compound. They added that they would give Rs.5,000 for the whole property.

In reply the Building Committee said that they were prepared:

'as the representatives of the subscribers and the Protestant inhabitants of Black Town to agree to the sale of the old Church and ground. . . . but that as the Government are part proprietors and managers of the old Church, it will be necessary to obtain their sanction before the Committee can accept any offer for the sale of the premises.'

The Building Committee then resolved to ask the Chaplain to draft a letter to the Government, to be submitted through the Lord Bishop, pointing out the desirability of the arrangement and the concurrence of the two committees; and that Rs.5,000 was offered for the Church and the Churchyard by the Directors of the Asylums.

The offer of Rs.5,000 can hardly be called a liberal one; for the cost of the Church was more than three times that sum.

The amount of money subscribed when it was built was as follows : [1]

	Pagodas.
Government	748
The Road and Asylum Lottery	1,500
The St. Mary's Vestry Fund	800
The gentry of Madras	615
The inhabitants of Black Town	836
	4,499

A pagoda was equivalent to Rs.3½, so that the cost of the building, without reckoning the site which was given by the Government, amounted to nearly Rs.15,750.

The Bishop, when forwarding the letter, expressed his approval of the whole plan and recommended that it should be sanctioned by the Government. He was misled by the assertion that the Church was not consecrated ; he was probably not aware that it contained the tomb and the remains of the founder ; and he had not apparently considered the spiritual needs of those who lived near to the Church and at Royapuram to the north of it.

When the matter came before the Governor-in-Council, it was resolved to point out these difficulties [2] to the Bishop, and to send him references to the documents concerning the consecration of the Church in 1804.[3] The result of this action was that the Bishop recalled his approval of the plan. He communicated the resolution of the Government to the Building Committee ; and nothing more was heard of the scheme. It must be assumed that the Chaplain of North Black Town and the Building Committee of the proposed Church were equally ignorant of the fact that the North Black Town Church had been consecrated, and was no longer the private property of the subscribers who built it.

After this check it was necessary for the Building Committee to proceed in some other way. The Rev. H. Taylor was in 1853 succeeded by the Rev. Richard Firth. The publication of some new rules by the Government in 1852 regulating their

[1] See vol. i. 645–48.

[2] Consultations, June 29, 1852.

[3] Vol. i. 650.

part in the building of Churches gave Firth the opportunity of finding a new way. He called a meeting of the Committee in November, 1853, and drew their attention to the new conditions, quoting from the Bishop's primary charge of 1852. The Company had directed [1] their Governments in India 'to provide Churches for their Civil and Military servants and all Christians living under their protection and professing the Protestant Religion.' [2] The Governments were to be responsible for the solid and essential parts of the fabric, while it would rest with private individuals to provide the ornamental parts.

Mr. Firth made three suggestions to the Committee:

(1) That they should obtain a census of Black Town to show how many English Church people lived in it;

(2) That they should find out what Church accommodation already existed for them;

(3) That, armed with these particulars, they should ask the Government to assist them in the building of a new Church on the site of the old Bakery.

They found out unofficially that in Black Town there were 2,700 Church of England people; and that there was only accommodation in the three existing Churches for about 900.

A letter was written to the Bishop on February 8, 1854, asking his permission, as owner in trust of the Bakery property, to build a school-chapel in the north-east corner of the property for school and Sunday service purposes. It was also asked that the Bakery buildings might be demolished and sold, and the foundations of the proposed Church laid; and the Bishop was informed that it was the intention of the Building Committee to ask for Government assistance in accordance with the new rules. The rest of the year was taken up in gathering in money for the school-chapel and in getting plans for the new Church.

In April, 1855, two sets of plans were submitted: one from Captain Collyer, which would have cost Rs.100,000 to carry out; and the other from Mr. Gantz, which would have cost Rs.45,500. The Building Committee accepted Mr. Gantz's plan and estimate, but neither of these expensive designs was ultimately carried out. The committee found it very difficult to collect what they

[1] Desp. to Bengal, April 28, 1852, Eccl.

[2] By this they meant the religion of the Church of England.

thought was required, and they were greatly discouraged. Then Mr. Firth did a wise thing. He persuaded the committee to invite some of the higher officials in Madras to join them; and before the end of the year the importance and influence of the committee were strengthened by the advent of the new members. Bishop Wilson of Calcutta blessed the effort and 'sent thirteen volumes of his writings' to be sold at Rs.7 each for the benefit of the fund; and the long-projected appeal to the Government was made through the Bishop for financial help.

In September, 1855, the school-chapel was completed. It cost Rs.2,459; it was licensed for divine service at once, and was used for school purposes and committee meetings as well.

During the years 1856 and 1857 the collection of funds went on slowly. At the beginning of 1856 the dimensions of the proposed Church were again altered, and the cost reduced to Rs.30,000. At the suggestion of the Bishop the committee resolved to postpone the ceremony of laying the foundation stone till the required money was obtained. The response to the appeal during these two years was so small that there was a talk of abandoning the whole scheme. Archdeacon Shortland wrote in November, 1857, deprecating this attitude and encouraging the committee to persevere. He was straightway invited to join the committee; it does not appear that he did so, but his encouraging words had their effect.

The appeal of the committee to the Government, which was dated April 28, 1855, and sent through the Bishop, received no direct reply till November, 1857, when new plans by Colonel Faber of the Madras Engineers, prepared by order of the Government, were laid before the committee. The cost of the building designed by him was Rs.11,500. In accordance with the new Government rules the design was free of ornamentation inside and out; but it was possible to add ecclesiastical and architectural embellishments if the committee could raise the money to do it. This design was accepted. At the same time it was resolved:

(1) To ask the Government to give Rs.5,000 on condition that in accordance with the new rules the building on completion should be vested in the Government;

(2) To ask the Church Building Society for Rs.5,000 ;
(3) To try and raise Rs.5,000.

The third application to the Government was made in December, 1857. The committee gave the history of the whole movement from 1831 onwards, and stated their acceptance of Colonel Faber's design. In the following March they took a step which alienated some of their friends though it gained them others. They received an offer from one of their own body [1] to build the foundations of the Church up to the basement at a personal cost of Rs.1,800. This they accepted ; and they appointed a sub-committee to arrange the details of laying the foundation stone. They asked the Governor, Lord Harris, and failing him, Sir Christopher Rawlinson, to perform the ceremony ; and informed the Bishop and the Archdeacon of their intentions.

Neither the Governor nor Sir Christopher could see the way to be present at an ecclesiastical function in which neither the Bishop nor the Archdeacon was invited to take a part. The committee were unwilling to run the risk of losing the advantage of the munificent offer which had been made. They were also about to lose the services of the Rev. R. Firth, who had helped them in so many ways during the five preceding years. They therefore decided to lay the foundation stone themselves, and to do it at once before Mr. Firth left them.

The committee approved of their own proceedings in March, 1857, and informed the Bishop and Archdeacon of what they had done. Archdeacon Shortland expressed his approval of their determination to build the Church. Colonel Boulderson and the Rev. A. R. Symonds of the S.P.G. joined the committee. The new Chaplain of Black Town, the Rev. C. R. Drury, hesitated about doing so. Mr. F. Orme, the diocesan Registrar, protested against its methods.

Subsequent meetings in the year 1858 took place [2] in April, May, and November. They were presided over and ably guided by Colonel Boulderson.[3] An effort was made to conciliate

[1] Mr. D. D'Rozario.

[2] They were held in the school-chapel, which had been used for the purpose since it was finished, and which had been known as Emmanuel Chapel since 1855, when it was licensed for divine service.

[3] He was one of the first Churchwardens of Christ Church, Madras.

the Bishop by reminding him that during their twenty-seven years' struggle they had had the sympathy and support of Bishops Corrie and Wilson, and himself by the evidence of many acts of kindness and good will. Bishop Dealtry was, however, implacable and withdrew the licence of the school-chapel.

In case this may be thought to have been a harsher proceeding than it really was, it is necessary to say that the circumstances of South Black Town had altered since the licence was first issued. When the Rev. John Tucker left in 1848, he had no successor till 1855, when the Rev. P. S. Royston [1] took his place both at the Church Mission House and the Church Mission Chapel. At the time of this dispute Mr. Royston was officiating at the Chapel, which was quite close to the spot where the committee desired to build another Church. The Bishop was of opinion that a new Church was wanted more at Royapuram, north of Black Town, than at the Bakery ; and would have been glad if the energies of the committee had been guided in that direction. The licence of Emmanuel Chapel was withdrawn without doing any religious injury to the people of South Black Town ; for the C.M.S. chapel, where there were services in English, was close by.

The Church Building Committee did not, however, take this view. Not understanding why the licence was withdrawn they looked upon the withdrawal as a very harsh proceeding, and they appealed to the Governor to mediate between themselves and the Bishop. Sir Charles Trevelyan undertook the task in the kindliest way, and the whole difficulty was got over. Then the Rev. C. R. Drury joined the committee ; the Church Building Society promised a grant of Rs.4,000, provided that the Civil Architect gave a certificate that the foundation work already put in was sound ; the S.P.C.K. in London promised Rs.1,000 ; His Excellency the Governor sent a donation of Rs.300, and his example was followed more or less closely by other Churchmen in Madras.

At the beginning of 1860 the committee was further strengthened by the addition of Messrs. G. T. Beauchamp and C. Dale, of the Madras Civil Service, and Lieut.-Cols. G. Y. Simpson, R.A., and R. Hamilton, R.E. Application was made to Government

[1] Afterwards Bishop of Mauritius.

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for a grant of Rs.7,000; and in reply a sum of Rs.10,000 was ordered [1] to be placed at the disposal of the committee for the completion of the Church on the usual conditions. The enhanced grant was made at the instance of the Bishop.

During the years 1860 and 1861 the work of erection proceeded apace. Many architectural alterations were made to the plain design of Colonel Faber, and the walls were built two feet higher than his design intended. At the beginning of 1862 Mr. D. D'Rozario, who had already borne the expense of the foundations, presented the gates of the compound, which cost Rs.700; and when the whole building was finished many gifts of handsome furniture were made by various members of the committee and the congregation. A small sum was required to pay off existing liabilities. This was granted by the Government in recognition of what the congregation had done for themselves; and the whole property was transferred to the Government in trust.

The consecration of the building and its furniture took place on April 12, 1862. It was one of the first of such official acts by Bishop Gell. The Church was solemnly set apart from all profane and common use and was named in honour of Emmanuel, God with us.

The whole cost of the building, the compound wall, the furniture, the schoolroom in the north-east corner and the outhouses amounted to over Rs.51,000.

	Rs.
The site	13,400
Foundation to base	3,437
Schoolroom Chapel	2,800
Architect's fees	300
Building contract	19,316
Extras	574
Compound walls	1,783
Outbuildings	557
Turfing, garden, etc.	212
Seats and punkahs	3,080
Lamps, mats, gates, etc.	3,355
	48.814

[1] G.O. June 28, 1860, No. 189, Eccl.; G.O. Sept. 15, 1860, No. 256, Eccl.

To this must be added the cost of the following gifts :—

	Rs.
The organ	650
Pulpit and desk	300
Altar, cover, and chair	150
Font	150
Chancel floor	250
Iron gates and rails	700
	2,200

The total cost was Rs.51,014. Of this sum the Government gave Rs.10,568 ; the Church Building Society, Rs.4,000 ; the S.P.C.K. Rs.1,000. So that the parishioners and their friends in Madras contributed the large sum of Rs.35,446.

The Chaplains of Black Town who cordially helped to promote the design were Henry Taylor, Richard Firth, and Charles Rous Drury. During its prolonged existence the Building Committee had three honorary secretaries, who not only occupied a difficult position with credit to themselves, but gave up a great deal of their spare time to accomplish a purpose they all had deeply at heart.

The Rev. C. R. Drury became the first Chaplain of the new district. His picture hangs in the vestry. He only remained in the parish two years. In 1864 he was succeeded by the Rev. J. W. Wynch, who was instrumental in getting the Girls' School built in the south-east corner of the Churchyard. The years between 1864 and 1870 were years of severe contention. For Emmanuel Church was the first Church in the diocese to embrace the revived teaching that ritual, ceremony, and music can be made useful handmaids of religious worship. John Wynch was in those days a very moderate ritualist. His principal contentions were for a surpliced choir ; the singing of the Church service, and especially the psalms, as in Cathedrals ; the use of a credenze table in the sanctuary for books, flagons, etc., not wanted upon the Altar ; the greater prominence of the sacred emblem of our religion inside and outside the Church, as a visible sign that we are not ashamed of it ; and little things of that kind, the advantage of which no one now disputes. Unhappily the opposition was very severe ; not

from the congregation, who had a great and real regard for their Chaplain, but from the local Press and from persons outside the parish. No more need be said. The story of it all is written in the pages of the *Madras Churchman* and the *Indian Church News,* whose support Mr. Wynch was fortunate to deserve and obtain. Henceforth, Emmanuel Church became the home of the moderate and useful ritual which John Wynch impressed upon it, and of which it has no cause to be ashamed.

Christ Church, Trevandrum.—It has been already related how the State of Travancore came to be garrisoned by British troops;[1] and that there were two rebellions in the State against the retention of the subsidiary force at Quilon after the danger of attack from Mysore came to an end. After the suppression of the second rebellion in 1809[2] the arrangement was acquiesced in, though the necessity of it was not understood in Travancore as it was at Fort St. George.

In the year 1823 the Rani, who was acting as regent for her nephew the young Rajah, forsook Quilon as a royal residence and took up her abode at Trevandrum, a sacred city of pilgrimage about forty miles to the south. The temperature of Trevandrum is said to be ten degrees less than that of Quilon. The change necessitated the building of a new palace, a new Residency, and a new cantonment for the various Europeans officially connected with the Travancore Government. All this was accomplished and the change was made.

During the next forty years, that is until the year 1863, Quilon was considered the more important station of the two; and the Chaplain resided there. In that year it was evident that the seat of the local Government contained more Europeans and Eurasians than the old military station, whose garrison had been reduced to one regiment of infantry; and in consequence the headquarters of the Chaplain were transferred to it.

Trevandrum is about two miles from the sea. It has a fort enclosed by a high wall measuring 1,000 by 800 yards.

[1] *The Church in Madras,* vol. ii. 290.

[2] See Welsh's *Reminiscences* and Wilson's *History of the Madras Army,* iii. 215.

Within the fort is the palace of the Maharajah, the sacred temple of the Hindus, and the houses of a large native population. The temple attracts pilgrims from all parts of India. North of the Fort are the public offices, the cantonment, the observatory, the school and college buildings, the English Church, the Residency and the bungalows of the European officers. The country around is picturesque and beautiful; it has been frequently described by writers who vie with one another in their admiration of it.

In 1834 the Government printing press was transferred from Quilon to Trevandrum. Many of the workers were native Christians, and a few were Eurasian compositors who had learned their work at the Male Asylum Press in Madras. There were also a few Christians among the native servants of the European officers. In 1837 the visiting Chaplain from Quilon was the Rev Vincent Shortland. He had no difficulty in interesting the Resident, Colonel J. S. Fraser,[1] and the commandant of the Nair Brigade, Captain R. N. Campbell, and other officers of the station in the native Christian community. Captain Campbell's Tamil Munshi, Christian David, was a prominent member of it. David, who was a clerk in the Government Press, was highly respected by the rest of the congregation, and was appointed Reader of Divine Service by Shortland. He was also authorized to conduct the Tamil services 'in the old Church,' built by the station for its own use.[2]

Between 1837 and 1863 the visiting Chaplains administered the sacraments to the native congregation with the help of David and his successor as interpreters. The local records speak gratefully of the sympathetic help given by R. W. Whitford, J. Rowlandson, M. N. Stone, and J. P. Pope; and the mission seems to have prospered in proportion to the sympathy bestowed upon it by the Chaplains.

After 1863 the resident Chaplains helped in the same kind way. The Rev. T. Foulkes was able to officiate in the

[1] Afterwards Resident at Hyderabad.

[2] This information about the old Church was supplied from the local records for publication in the *Diocesan Record* in 1888 (see p. 36), and is the only evidence known of the existence of a place of worship in Trevandrum before Christ Church was built. Nothing more is known of it than what is recorded in the text.

CHRIST CHURCH, TREVANDRUM.

vernacular; S. T. Pettigrew gathered together a Malayalim congregation of Syrian Christians;[1] the Rev. W. Scott tried to make the native congregation self-supporting; the Rev. J. Black collected the remnants of the scattered Quilon congregation and showed great sympathy with the Malayalim congregation of Syrian Christians; and the Rev. C. H. L. Wright did much for the mission. When its Jubilee was kept in 1887 it numbered 400 souls; it was still being shepherded by the Chaplain, but he was assisted by a permanent catechist.

The old Church referred to was not consecrated; it was in private hands. The inconvenience of this arrangement appeared in 1850 when the Rev. M. N. Stone was the visiting Chaplain. The local record shows that 'the narrow spirit of intolerance' of the trustees of the building made it impossible for the Chaplain to hold service in it. The form of this intolerance was not disclosed. Whatever it was, it had not the sympathy of General Cullen, the Resident, nor of the Bishop of Madras. The former permitted the Sunday services for Europeans to be held in a room in the Residency; the latter obtained the sanction of the Fort St. George Government for the building of a new Church.

A design was prepared locally and a subscription list was circulated. It was calculated that Rs.5,000 would be required; and it was assumed that the Government of Fort St. George would give half the amount. No great effort seems to have been made; six years passed by before the Rs.2,500 were raised. Then the Rev. J. P. Pope wrote to the Church Building Society in Madras; and Colonel R. N. Faunce joined with him in making an application to the Governor in Council,[2] for grants of money to complete the undertaking. Both found that they had proceeded without reference to any rules. The Church Building Society asked for plans and estimates.[3] The Government promised to consider the application when in possession of information regarding the size of the Church, its design, cost,[4] etc.

[1] *Episodes in the Life of an Indian Chaplain*, p. 255.
[2] Madras Consultations, August 15, 1856, No. 13, Eccl.
[3] Minutes, April, 1856.
[4] Letter, Nov. 11, 1856, 20, 21, 22, Eccl.

Two more years went by without anything being done. In May, 1858, Colonel Faunce applied to the Church Building Society. The committee had before them a plan by Colonel Faber of the Engineers, who was one of their number. They did not approve of the local design ; and they resolved to make a grant of Rs.1,200 if the local committee would accept Colonel Faber's plan and the usual conditions of the Society. These conditions were accepted and the money was paid. In the same year Colonel Faunce appealed again to the Government and sent the information required. A grant of Rs.2,617 was sanctioned, and the District Engineer was ordered to superintend the work of building.[1] General Cullen laid the foundation stone on December 13, 1858 ; the Travancore Government gave the site and the timber ; the building was finished, and was consecrated by Bishop Dealtry on November 15, 1859, and was named Christ Church in honour of the Saviour.

The actual cost of the building was Rs.5,234, and of this sum the Government of Fort St. George gave one-half. In this amount the value of the site and the timber is not included ; these were given by the Travancore Government ; nor is the cost of the furniture included. That which was provided by the Building Committee cost about Rs.1,500 ; in addition to this there were at the time and subsequently many handsome gifts from members of the congregation. In the year 1860 General W. Cullen, the British Resident, gave to the Church its silver communion service. In 1879, when the Rev. John Black was Chaplain, the tower had to be partially rebuilt ; and this was done at the expense of the congregation. In the following year he and Mrs. Black presented the Litany desk. In 1884 the Rev. C. H. L. Wright raised money from the congregation and put in some handsome oil lamps. The cost of them was Rs.500 ; and of this sum the Government made a grant in aid of Rs.125. The Rev. C. F. Breay was Chaplain of Trevandrum from 1892 to 1897. During his time many additions were made to the Church. The congregation supplied the brass altar cross and alms-dish in 1894 ; the alms-bags were worked by Mrs. Bensley in 1895, and in the same year the handsome lectern

[3] Letter. Oct. 30, 1858, 30–40, Eccl. ; G.O. Sept. 25, 1858, No. 311 ; and May 26, 1859, No. 198, Eccl.

was given by Mr. W. T. A. Cosby. During the years 1896 and 1897 Mr. Breay collected Rs.5,400 for the building of a chancel and vestry. His Highness the Maharajah, a devout Hindu, headed the subscription list of his own accord with a gift of Rs.1,000. Mrs. Roper gave Rs.750 in memory of her son, Lieutenant Roland Roper, R.F.A., who died at Trevandrum in 1894. The Government of Fort St. George gave permission for the work to be carried out.[1] The chancel and vestry were built and furnished, and a handsome carved teakwood screen was placed between the nave and the new chancel. In 1899, Mrs. H. B. Grigg placed in the Church a coloured glass window to the memory of her husband, who died in 1897, when Resident in Travancore.

Mr. Breay was succeeded by the Rev. J. W. Boyer,[2] who, under a new arrangement, was appointed by the Bishop of Travancore. By this arrangement Trevandrum and Quilon were separated from the Diocese of Madras, and were no longer served by Chaplains in the Service. Mr. Boyer was instrumental in getting some additions made to the Church. The carved teakwood pulpit, the sanctuary curtains, and a new harmonium were due to his efforts.

Travancore has had many able men as Political Residents; and many of them showed their sympathy with Church work and missionary causes. The building committee of 1858–9 deserves remembrance. The Resident, General Cullen, did not serve on it; but he brought it into existence. The members of it were Lieut.-Col. R. N. Faunce, commandant of the Nair Brigade; Major Heber Drury, Assistant Resident; Mr. E. Waring, Assistant Surgeon; and Mr. C. W. Vernede, Judge of the High Court, Travancore.

Among the Chaplains also there were some men of distinction, such as Frederick Spring, the author of the Malayalim Grammar; G. B. Howard, an authority on matters connected with the Eastern Church, and especially of the Syrian Church in Travancore; Thomas Foulkes, the Tamil scholar and translator of some of the sacred books of the East; and the versatile S. T. Pettigrew, who published his reminiscences of India after

[1] G.O. Dec. 10, 1897, No. 102, Eccl.

[2] I am indebted to him for much of the information recorded above.

his retirement. He was a scientific botanist and entomologist of no mean order and a skilful designer of buildings.

Pettigrew describes the Church as it was in 1874 : 'a pretty little Gothic building, much more ecclesiastical in its outward appearance than most Churches at that time in India.' He mentions that there was a nave, tower, two small transepts, a baptistry, and a vestry. He found both the Church and the cemetery in need of care. He carried out repairs and renewals in the former and laid out the latter as a beautiful garden. He was greedy of occupation, and found time for his hobbies without neglecting any of his duties. The Travancore authorities, recognizing his skill and knowledge, begged him to become honorary Curator of the local Museum and of the Government gardens, which included a menagerie. In his book he relates how successfully he accomplished this task in addition to his official work.

The intolerance of the trustees of the old Church was exhibited to the native congregation as well as to the Europeans. The Tamil services between 1850 and 1859 were conducted in the house of Christian David, the faithful old Reader. As soon as the new Church was ready, an invitation to the native congregation to make use of it was given and gratefully accepted.

Soon after the transfer of the Government Press to Trevandrum an English school was opened in the cantonment for the benefit of the Eurasian and native Christian children, and placed under the much trusted David. It continued its useful work until 1863, when its place was taken by an English District School maintained by the Travancore Government. David died in 1860. He was succeeded by two native Christians, who at their baptism were given the names of their English patrons, namely, John *Palmer* and Devavaram *Biddulph.* These men walked faithfully in the footsteps of Christian David, and watched over the native congregation as catechists for eighteen years. Both of them were writers of Tamil lyrics ; and D. Biddulph is still remembered as a powerful preacher. He died in 1874. Pettigrew appointed his successor.

CHAPTER XVI

CHURCHES BUILT IN THE TIME OF BISHOP DEALTRY

Christ Church, Nellore. The station. The need of a Church. The promoters and their ideas. Government assistance. Completion of the nave and aisles, 1856. Consecration. The addition of the chancel, 1860. A cyclone. The Vicarage. The clergymen in charge. The cemetery.

Christ Church, Kurnoul. The District. Its military occupation. The Nawab's rebellion, 1839. The first effort to build a Church, 1858. The larger effort, 1859. Consecration. Further Government assistance. The native congregation, 1874. Furniture and adornment. How the Church has been served.

St. Peter's, Bimlipatam. The station. Its commerce and increase. The desire for a Church. The foundation stone, 1859. Cost. Appeal to Government. Mr. John Young makes an advance. The bell turret. Consecration. Description of building. East window. Furniture. The Rev. J. D. Ostrehan. Gifts and memorials. Situation of the Church. The cemeteries. Edward Burgoyne.

Christ Church, Nellore.—Nellore is a town on the southern bank of the Pennar river; it is 109 miles north of Madras and about ten miles from the sea coast of the Bay of Bengal. In the eighteenth century the district formed part of the dominion of the Nawab of the Carnatic, but he found it difficult to maintain his hold upon it against the rival claims of others. Towards the end of the century its revenues had been for some time pledged to the Government of Fort St. George. In 1790 the Government found it necessary to protect their interests in the district against possibilities from the turbulent ruler of Mysore. They therefore sent troops to Nellore and Ongole and took over the direct administration of the district. In 1792 when peace was concluded the administration was restored to the Nawab, but the garrisons at the above-named places remained. The cemeteries, therefore, date from that period. In 1801 the administration of the Carnatic provinces was taken

over permanently by the Fort St. George Government, and the two places named became both civil and military stations. Nellore continued to be a military station till the middle of the nineteenth century. Since that date it has been the chief station of the district officials in the revenue, judicial, police, jail, and other departments.

For the first fifty years of the life of Nellore as a station for Europeans there was neither a Church nor a Chaplain. According to rule there were Sunday services either in the Court House or the Mess House, and by the authority of the Government marriages and baptisms were solemnized either by the senior Civilian or the commanding officer of the station. Bishop Spencer arranged for occasional visits from one of the Cathedral Chaplains to administer the sacraments, and this system of periodical visits continued until the Church was built.

The need of a Church was felt for some time before it was voiced. In the year 1854 Mr. F. B. Elton was the chief revenue officer and Mr. W. A. Forsyth the judge. Two years later Forsyth was succeeded by Mr. F. H. Crozier. All three were good Churchmen, and furthered the proposal of building a Church to the utmost of their ability. First of all they circulated an appeal for funds, and as they gave liberally themselves the response very soon reached Rs.3,500. Then they asked Captain Boileau, the District Engineer, to give them a design, and explained to him that the kind of building they wanted was one as much as possible like a Church in England, and not like those built by the Military Board in cantonments. Captain Boileau prepared a design of a building with a nave, two aisles and a tower, with Gothic windows and a gable roof; and the estimated cost of it was Rs.6,000.

Then they appealed to the Government for a grant under the rules, and the Government promised to give Rs.2,500, and to permit the use of convict labour in the erection of the building, on the understanding that such labour was paid for by the committee. It was represented to the Government that there was every likelihood of the estimate being exceeded by over Rs.2,000, as the building of a Gothic Church was outside the experience of a native contractor. Whereupon the Government expressed a hope that they would not be called upon for further

aid. When they wrote home to the Directors [1] they explained what they had done, as if they thought it praiseworthy to be so mean. The Directors did not agree with them, and wrote [2] in reply :—

'You do not appear to have been guided in this case by our instructions of April 28, 1852, in which it was laid down that the assistance to be given by Government towards the erection of Churches is to consist of the provision of the substantial parts of the fabric, leaving the cost of the ornamental parts to be defrayed by private means. We do not apprehend that there will be any difficulty in acting on this rule in all cases ; and you will probably find that it will admit of a larger proportion of the cost of the Nellore Church being borne by your Government than you have yet undertaken.'

Meanwhile Mr. F. H. Crozier had succeeded Mr. Forsyth as Judge of the District Court. His zeal and financial assistance enabled the building committee to go further than they had yet gone. They undertook to finish the Church and provide the furniture, to build a bungalow for the clergyman, and to defray the expense of his passage from England. They were encouraged to do this by the promise of the committee of the Madras Additional Clergy Society to assist liberally in the payment of his salary.

They then appealed to the Government again ; and the Government, in view of the opinion of the Directors, granted an extra Rs.1,500 to the building fund.[3] When this grant was paid in 1857 it was recorded [4] that the Church had been completed at a cost of Rs.6,445 (irrespective of the value of convict labour) and of Rs.1,000 for furniture and fittings.

The Government informed [5] the Directors of what they had done, and the Directors replied : [6]

'The liberality of the local community who, in addition to the sum raised for the Church and fittings, have undertaken to provide a house for the clergyman to be paid by private

[1] Letter, July 4, 1854, 15, 18, Eccl.
[2] Desp. August 29, 1855, 34, Eccl.
[3] Consultations, Feb. 5, 1856, 1–3.
[4] Consultations, May 13, 1857, 2–8.
[5] Letter, April 10, 1856, 2–8, Eccl.
[6] Desp. May 13, 1857, 12, Eccl.

means, and to defray the expense of his passage from England, called for liberal consideration from you ; and we approve the additional contribution made,' etc.

The Church without a chancel was finished in the early part of 1856. Divine service was held in it for the first time on Good Friday of that year, March 21, when the Rev. J. D. Ostrehan officiated. He was passing through the station on his way to Secunderabad. In the same year Bishop Dealtry paid a visit to Nellore. On August 31 the Bishop celebrated the Lord's Supper in the morning and confirmed a number of young people in the evening. On the following Tuesday, September 2, he consecrated the Church, setting it apart from all profane and common use, and dedicating it to God in honour of the Saviour. At this service 140 persons were present. The Bishop preached on the occasion, taking as his text 1 Kings ix. 3 :

'And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever ; and mine eyes and my heart shall be there perpetually.'

The chancel had not yet been built. The altar stood against the east wall. On each side of it and a little in advance of it were the pulpit and the reading desk. Behind the altar were three plain window openings filled with venetian shutters, and over them was a circular window of stained glass. The Bishop was pleased with the result of the effort that had been made locally, and undertook to supply the window spaces with coloured glass instead of the venetian shutters.

But Mr. Crozier and the building committee were contemplating something different. They wanted a chancel. Looked at from the outside the Church with its tower and gable roof had the appearance of a real English Church. But inside there was something wanting to keep up the illusion ; and that something was a chancel. Accordingly they raised more money and they asked the Government to allow them to have the convict labour free. This was granted to the value of Rs.600.[1]

[1] G.O. March 20, 1860, No. 96, Eccl.

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Captain John Mullins, the successor to Captain Boileau, designed and built the chancel. The building committee furnished it, and the work was complete. Bishop Dealtry in his 1856 Charge described the Church as 'a noble Gothic building, an ornament to the station and country.'

There are no accounts extant to show exactly what the cost of the Church was. The Church Building Society in Madras did their part. In November, 1855, they made a grant of Rs.500; in August, 1858, they gave a like amount towards the completion of the chancel; and in October, 1859, an additional grant of Rs.500 was ordered to be paid for Nellore Church, but the cause of the addition is not mentioned. It is, however, quite certain that the Government did not give half the cost; and the reason of this was that the residents wanted a special and rather expensive plan as well as special and rather expensive furniture. There is something pathetic in the desire of the exile to have near him some manifest reminder of home. The Government may be considered to have been liberal under the circumstances; and when the Church was opened they cheerfully voted an allowance for the Clerk and Sexton.[1] In 1857 the whole district suffered from the effects of a severe cyclonic storm. The new Church was damaged but not badly. A Government grant[2] of Rs.185 was sufficient to repair the injury.

Having provided a vicarage and a schoolroom, in addition to a really beautiful little Church, the residents proceeded to obtain the services of a vicar. The Rev. Ward Maule arrived in 1857 and remained in Nellore two years. He was succeeded by the Rev. George English, who remained till 1861, when he was promoted to a Chaplaincy. Then came in 1862 the Rev. Spencer J. Compton. On the failure of his health he exchanged with the Rev. J. S. Wilkinson and went to the Shevaroy Hills; but he returned to Nellore in 1864 and remained till 1867. Mr. Wilkinson succeeded him and remained till 1870. He was succeeded by the Rev. E. Crampton[3] in 1872. The arrangement

[1] Letter, Nov. 11, 1856, 6, Eccl.

[2] Letter, Feb. 16, 1858, 13, Eccl.

[3] His son, Mr. Crampton, supplied the author with some notes about the Nellore Church, which have been used in this chapter. They appeared in the *Madras Diocesan Record* in 1903.

for the stipends of the clergy was that the Government gave Rs.100 a month, in return for their ministrations to Government servants; the Additional Clergy Society gave another Rs.100 a month; and the people of the station provided the third hundred.

At the time of the building of the Church a good harmonium was one of the articles presented. It did service for ten years, and then in 1866 Mr. J. W. B. Dykes, the Collector of Nellore, presented the Church with another similar instrument. The old one was transferred to the schoolroom.

The Nellore cemetery dates back to the time of the first military occupation of the District in 1790. It contains the honoured remains of some well-known civil and military officers in the Company's service. The names of Read, Gahagan, Cordiner, Cooke, Stonehouse, Babington, Minchin, and Elton belong to the history of the Madras Presidency.

Mr. Crampton bears witness to the pleasing character of the Church building in the following language:—

'Almost the first thing in Nellore to excite a visitor's admiration is the Church, which is considered by many to be one of the prettiest buildings of its kind in any mofussil station. Considering the uninteresting appearance of the place generally, it is gratifying to the eye to rest upon a single object so prominently characteristic of architectural elegance.'

Christ Church, Kurnoul.—Kurnoul was another of the three Districts ceded by the Nizam of Hyderabad to the East India Company after the fall of Seringapatam in 1799, and the consequent redistribution of territory. The District is north of that of Cuddapah and east of that of Bellary; and it is separated from the Nizam's Dominions to the north of it by the river Toongabadra. The town of Kurnoul is on the south side of this river at a point where another river from the south joins it. By British genius and with British capital these rivers were made, by a system of canals and huge artificial lakes known as tanks, to irrigate the dry useless land in the neighbourhood, and to make it fertile. The irrigation effort was successful; but the District has had a bad name for unhealthiness, partly owing to the stagnation of the water in

the fields for the purposes of wet cultivation, and partly to other causes. The temperature is high and the hot air is moist and unwholesome, so that malarial fever is easily caught by the injudicious. During the period under review the water supply of the town for domestic purposes was bad, and there were occasional epidemics of cholera as well as of malarial fever.

When the Company took over the District there were two ancient forts, one at Kurnoul and one at Cumbum, which were at once garrisoned by the Company's troops. The presence of the troops made these two stations the most convenient centres for the Civil officials appointed to administer the District.

At the beginning of the nineteenth century there was a company of the 1st Royal Regiment at Kurnoul as well as a Madras regiment of Native Infantry. After a short time the Europeans were withdrawn, and a regiment or detachment of Native Infantry was considered sufficient to keep order in the District, until all troops were withdrawn soon after the Bengal Mutiny.

When the cession took place in 1800 the Nawab of Kurnoul was left in possession of the estate which had been granted to him by the Nizam, subject to the payment of rent to the East India Company. In 1839 his successor was found to be making preparations for rebellion on a large scale. The 39th Regiment [1] was sent from Madras to Kurnoul; there was some fighting, in which six officers of the regiment lost their lives. The Nawab was taken prisoner,[2] and the rebellion came to an end. Since then the District has enjoyed the blessing of peace. One regiment of Native Infantry succeeded another in regular course until 1870, when the garrison was withdrawn and Kurnoul became a Civil station. The regiment in garrison at the time the Church was built was the 36th M.N.I. The commandant was Lieut.-Col. H. W. Blake; among the officers were Captains Doveton, McMaster, Phillips, Ross, Bird, and Lieutenants Cadell, Sewell, and Guthrie; all of whom left their marks in the Madras Presidency.

[1] First Battalion Dorset Regiment.

[2] He was assassinated at Trichinopoly in 1840; see *The Church in Madras*, vol. i. 602.

Kurnoul was just such a station as one would have expected to have its Church, as soon as ever the Government undertook to assist in the building of Churches in stations not occupied by European troops. Besides the Native regiment with its score of European officers, its Eurasian drummers and bandsmen, and their families, the Civil officials in the revenue, judicial, police, medical, public works and other departments were not a few; and all these Europeans and Eurasians together formed a considerable community. Unfortunately there are no early records to show if any effort was made at any time before 1859 to build a Church. The only certain fact is that Kurnoul, like Cuddapah, was an out-station of Bellary and was occasionally visited by the Bellary Chaplain.

In May, 1859, the Judge, Mr. L. C. Innes, wrote to the Church Building Society in Madras and asked them for a grant of Rs.560 'to complete the Church.'[1] This expression seems to show that an effort had been made previous to that period. What happened to this building is not known. Perhaps it was too small for its purpose. But within six months the Kurnoul community had decided to erect another and a larger building at a cost of Rs.5,930, and to ask the Government to assist.[2] A grant of Rs.2,240 was sanctioned, that is, half the amount which the Government considered was necessary. The work of erection went on during the next two years.[3] The local community provided the furniture as well as their share of the cost of construction, and the Church was consecrated by Bishop Gell on July 4, 1865, being named Christ Church in honour of the Lord.

The chief Civil officials in the station at the time were Mr. L. C. Innes, the Hon. D. Arbuthnott, Mr. J. I. Minchin, Mr. J. R. Arbuthnott, and Mr. Latham, the Chief Engineer of the Irrigation Canal Company. The officers of the 36th M.N.I. doubtless did their part, and the result was a building of which they were all not a little proud. The style has been described since as 'carpenter's Gothic.' The design was really the product of the untutored genius of an amateur architect; but

1 C.B.S. Minute Book, May, 1859.
2 G.O. Nov. 16, 1859, No. 364, Eccl.
3 G.O. August 5, 1861, No. 221, Eccl.; G.O. Oct. 26, 1861, No. 287, Eccl.

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the whole thing represents something much better than mere architectural knowledge, it represents the desire of good people for a consecrated place of worship and the sacrifices made to obtain one. In the year 1868 the Government was persuaded to spend some money on furniture and improvements still required.[1] Among the latter was the provision of a porch at the west end.

In the year 1874 the Rev. A. C. Taylor, Chaplain of Bellary, visited Kurnoul. He found Mr. Latham still there and taking the liveliest interest in everything that concerned the Church and its work. Together they made a representation to the S.P.G. committee in Madras, which resulted in the appointment of a catechist to attend to the needs of a growing native congregation. This catechist laid the foundations of the work which the Telugu missionaries of the Society have been able to do since.

In the same year the extension of the episcopate in India was being powerfully urged by Bishop Johnson of Calcutta; and the Society resolved to co-operate in the effort under certain conditions.[2] Two years later they named ten stations where it was desirable to have Suffragan Bishops, Europeans at first, who were to be succeeded as soon as possible by Native Bishops of a self-supporting Native Church. Kurnoul was one of the stations named. The Society set aside £21,000 for the purpose, but the scheme did not mature at once.

In the year 1882–83, when Mr. Duncan Irvine of the Civil Service was at Kurnoul, he was instrumental in carrying out various improvements to the building and the furniture. He restored, repaired and decorated the sanctuary, in which he laid a tesselated pavement of black and white marble. He erected a carved teakwood altar rail, and adorned the altar with a set of handsome brass ornaments. In all these matters he was assisted by his co-trustee, Mr. C. H. Wilks, the engineer of the Irrigation Canal.

As at Cuddapah, there have always been difficulties in finding clergymen to minister to the Kurnoul congregation. Until the arrival of the S.P.G. mission, Kurnoul was one of the

[1] G.O. March 23, 1868, No. 61, Eccl.; G.O. April 23, 1868, No. 94, Eccl.

[2] Pascoe's *Two Hundred Years of the S.P.G.*, p. 755.

stations to be visited once a year by the Bellary Chaplain. Since then the people have been ministered to sometimes by Chaplains, sometimes by missionaries, and sometimes by resident Eurasian clergymen employed by the Additional Clergy Society. When no clergyman was available the services of the Church have been performed by the Lay Trustees according to the good old rule of the East India Company.

St. Peter's, Bimlipatam.—Bimlipatam is a port on the east coast eighteen miles north of the town and fort of Vizagapatam. There was a Dutch factory and fort here in the seventeenth and eighteenth centuries. The Mahrattas, who did not come to stay, but were on one of their looting expeditions, sacked the town in 1754. The Dutch remained in possession till 1825, when they ceded the port to the East India Company. From that date until 1840 it was of no commercial importance. The inhabitants of the District were only partially subdued, and were too unsettled politically to turn to peaceful and industrial habits. Full powers were given to Mr. George Russell, of the Madras Civil Service, to produce order, and by the year 1840 his efforts were successful. Then the port and the district began to attract European capital. The principal firms of merchants in Madras opened houses of agency at Bimlipatam, and the town became a regular port of call for ships sailing between Madras and Calcutta. There was only an open roadstead for their accommodation, and this was only partially protected by two headlands north and south of the port. However, the inland trade was good, and the consequence was that by the year 1860 there was a small population of European and Eurasian merchants and mercantile subordinates numbering, with their families, about eighty souls.

This small community was visited occasionally by the Chaplain of Vizagapatam from and after the year 1845, when Bishop Spencer paid the place a visit. As it increased in size the number of official visits paid by the Chaplain in the course of the year was ordered to be increased by the Madras Government. In the year 1858 the Rev. John Griffiths was the visiting Chaplain. No doubt he felt, as other Chaplains before and since have felt, the inappropriate character of the Judge's

Court or the Magistrate's cutcheri or the principal merchant's office as the place for holding divine service, and he put it into the minds of the young merchants and officials to build a proper Church for the various purposes of Christian worship.

A committee of management was formed: plans and estimates prepared; the Rev. John Griffiths was entrusted with the supervision of the work when the plan was agreed upon; and a subscription list was sent round the station. In the year 1859 the foundation stone was laid. More than a little interest was taken in this function locally. The reproduced sketch by a clever subaltern in the 38th Madras Infantry[1] shows that an important detachment of friends travelled over from Vizagapatam for the occasion, including Mr. Robert Reid the Collector and Chief Magistrate of the District, Captain Cox, Lieutenant Eyre, and the Band of the 38th Regiment. Mrs. Alexander Mackenzie belonged to Bimlipatam; her husband was in charge of the local agency house of Arbuthnot & Co. of Madras. He and other members of the building committee were also present, though not shown in the drawing, among them being Mr. Charles Minchin, Mr. George Ripley, and Mr. William Elsworthy.

The estimated cost of the building was Rs.4,523 without a tower. If the money were given, the local committee decided to add a tower at an extra cost of Rs.2,206. The actual amount given and promised before the end of the year 1859 was Rs.2,915, and the committee began to build. They raised the walls and the pillars to the required height, and then came to the end of their resources. By this time Mr. Alexander Mackenzie of the firm of Arbuthnot & Co. was succeeded by Mr. John Young, and this enthusiastic supporter of the scheme joined the building committee. He and George Ripley and John Griffiths determined to appeal to the Church Building Society in Madras for a grant.[2] They wrote a joint letter to the Society and were asked in reply to send copies of the plans and estimates. They were not inclined to do this. They seem to have feared some alteration or modification of their plans. Consequently no grant was made.

[1] Afterwards Colonel Edmund H. Eyre, C.B.

[2] C.B.S. Records, Jan. 1860.

At the beginning of the year 1860 the Rev. J. Griffiths was transferred to another station and was succeeded by the Rev. J. W. Wynch. Building operations remained at a standstill till September, when the committee, through their secretary, Mr. Charles Minchin, appealed to the Government [1] to make a grant for the completion of the Church. From this letter it appears that Captain Blagrave, R.E., was the District Engineer, and that he estimated the cost of completion to be Rs.2,500 and of furnishing to be an extra Rs.1,000.

Although there were no Government servants nor troops at Bimlipatam the reply was not unfavourable. There were at all events Europeans in the station, and it was in accordance with the policy of the period to encourage them in the building of a Church, and to supply them with the ministrations of a Chaplain. But it was necessary to know exactly what was required and what was being done locally. They therefore ordered that the application should be submitted in the prescribed form [2] through the Archdeacon.

It took several months to collect the information required; for it had to be prepared not only in a prescribed form, but to pass through certain prescribed channels as well. Colonel W. H. Horsley, R.E., the Chief Engineer, made the necessary inquiries. He found that what had been done had been well done; that there would be sitting accommodation for eighty-five persons; that the residents had given Rs.3,011; that the cost of completion and furnishing would be Rs.3,564 more; and he recommended that the grant should be made and the building finished, the promoters being willing that it should be vested in the Government on completion. This undertaking was signed by the whole building committee, among them being George Ripley, Robert Reid, John Young, Charles Minchin, and J. W. Wynch. The Archdeacon recommended that half the total cost should be given; and the Government made the required grant, and ordered [3] the building to be completed in the following official year, 1862–3.

It was satisfactory to the local committee to receive this

[1] Letter dated Sept. 26, 1860, quoted in G.O. April 5, 1861, No. 95, Eccl.

[2] Consultations, August 15, 1856, 314, Eccl.

[3] G.O. Sept. 5, 1861, No. 244, Eccl.

LAYING THE FOUNDATION STONE OF BIMLIPATAM CHURCH BY THE REV. J. GRIFFITHS.

(From a sketch by Col. Edmund Eyre, C.B., who was present.)

ST. PETER'S CHURCH, BIMLIPATAM.

promise of help. The building had already gone through one monsoon unroofed. It had not suffered much, but there was a serious risk of damage if it were allowed to go through another in the same condition. The necessity of the terms of the Order was very well known. It was a bad time to ask the Government for financial assistance. But Mr. John Young came to the rescue. He offered to advance the sum required on the security of the promise of Government to repay him during the next official year. The Government accepted the offer,[1] and directed the work to be completed at once. The amount provided by the Government was Rs.3,287, and an equal amount was given by the residents in Bimlipatam and their friends at Waltair and Vizagapatam.[2]

The building of the tower, which was part of Mr. Griffiths' original design, was not proceeded with at the time. The Government would give nothing towards it, as it was not really necessary, and it was left to the inhabitants to add a tower in the future if they saw fit. There was a certain disadvantage in having no place for a bell. This was corrected in 1871 by the addition of a bell turret at a cost of Rs.1,460.[3]

The Church was consecrated on March 17, 1864, by Bishop Gell, and named in honour of St. Peter. It consists of a nave and two aisles. The nave is 63 by 23 feet, and the aisles are 11 feet broad. The floor space is thus 63 by 45 feet, without reckoning the chancel, which provides a space of 25 by 21 feet for the sanctuary and the choir. The pillars of the arches which separate the nave from the aisles are 12 feet apart. A baptistry is formed at the west end of the Church by enclosing the space between the westernmost pillars. The height of the bell turret is 62 feet. A vestry and an organ chamber flank the chancel. The walls are 25 feet high ; on them is a teakwood frame supporting a tiled roof. The chancel and the sanctuary are handsomely paved with tiles ; the nave and aisles are asphalted.

The Church is quite remarkable for the number of private

[1] G.O. Feb. 15, 1862, No. 45, Eccl.

[2] The Madras Church Building Society gave Rs.277 in Feb. 1862, to make up the amount then required.

[3] G.O. July 12, 1871, No. 117, Eccl.

gifts, some memorial and some not, in the way of furniture and adornment. Soon after the consecration the congregation determined to have the east window filled with stained glass. They subscribed Rs.1,000, and the glass was duly ordered from England and placed in position. It is not wise to have east windows in the tropics; the officiating clergyman has to dodge the rising sun at the early morning services, and he does not always succeed in doing this without a headache. But, as has been said, the desire of the exile is to reproduce in India the appearance of the Church he knows at home; consequently there are few Churches in India without the dangerous east window. The glass was partly destroyed by the severe cyclone of 1876. The congregation, however, gave the money necessary to restore it.

Some of the furniture is handsomely carved, and some is quite plain. Among the former are the pulpit and the reading desk, which were paid for by the Church Building Society, and the choir seats and lectern, which were provided by the Church-people themselves. The congregation also made a joint effort to provide the Church with an organ. After twenty-five years' service this was replaced by a newer and a better one in 1889, when the Rev. F. E. Cameron was Chaplain. The silver communion plate was provided in 1863 by the congregation. All this early work was carried out when the Rev. J. W. Wynch was the visiting Chaplain.

In 1864 it was realized by the Government, on the representation of Bishop Gell, that the Chaplain of Vizagapatam had more work to do than he could efficiently perform. Three out-stations were therefore taken from him, namely Vizianagram, Chicacole, and Bimlipatam, and another Chaplain was appointed to minister to them with headquarters at Vizianagram. This was the Rev. J. D. Ostrehan. He remained at his post for nine years, and regularly visited Bimlipatam every fortnight. He was much beloved by the Europeans and Eurasians of all classes. During his time the congregation presented the silver alms-dish, the brass candlesticks for the altar, the silver-rimmed alms-bags and other gifts. The brass lecterns for the pulpit and the altar were presented later in memory of William Elsworthy, who was one of the Lay Trustees

of the Church in the early years of its existence. He and George Ripley, a merchant,[1] were the friends and fellow-helpers of J. D. Ostrehan and the succeeding Chaplains. The altar cross was of plain wood until Ostrehan died in 1880, when Mr. Ripley presented a brass one as a memorial of his friend, with an appropriate inscription.

There are several memorial tablets on the Church walls. The most important is that recording the death of Mr. George Ripley, in 1897. He was the first Lay Trustee and he held office for many years. He was largely instrumental in building and adorning the Church, which contains many tokens of his love, care, and generosity. The cost of the tablet was collected by the Chaplain, the Rev. A. H. B. Brittain, from Mr. Ripley's many friends in Bimlipatam and in the diocese of Madras.[2]

The English merchants of Bimlipatam, like their Dutch predecessors, did not live in the town itself, but in a suburb called Chittavalsa, at a distance of nearly three miles. St. Peter's Church is very prettily situated about midway between the town and the European settlement. The ground on which it is built was formerly a part of the estate of Mr. Keating, of the Civil Service,[3] but is now the property of the Government. Since 1880 Bimlipatam has been gradually decreasing in importance as a commercial centre. When Bishop Whitehead visited the station in 1899 there was a congregation of forty-two Europeans and Eurasians, of whom thirty-three were communicants, but many of these had travelled from Vizianagram to meet the Bishop. In 1910 the place had dwindled still more in importance; the newly opened East Coast Railway had diminished the business of the port, and a mere handful of Europeans was left.[4] The Church stands, however, as a monument of the love of Europeans for their religion in a land where it is not generally supposed to have a very great hold upon them.

Near the town is an old Dutch cemetery, which has been disused since 1826, when the place became the property of the

[1] Head of the firm of Ripley & Co.

[2] *Madras Diocesan Record*, 1897, p. 67.

[3] Mr. Keating's son became a Chaplain, *see* vol. ii.

[4] *Madras Diocesan Magazine*, Dec. 1910.

East India Company. It is much overgrown with jungle. It contains many massive tombs, more or less ruinous, of which twelve belong to the seventeenth century. The date of the earliest is 1661. The flagstaff cemetery was inherited in 1826 from the Dutch who began to use it in 1760. This also contains several large pyramidal monuments with Dutch inscriptions in high relief. It has been used by the English residents from the time the Dutch gave up possession, and is in use still. Here Lieut.-Col. Grant of the 42nd Madras Native Infantry was buried in 1832 and Mr. George Ripley, merchant, in 1897.

Note.—The particulars about Bimlipatam Church, which were not found in the Government records, were supplied by Mr. Edward Burgoyne, who was a resident at Chittavalsa from 1870 till 1902. He knew Mr. George Ripley personally, and was himself in charge of the Church as Lay Trustee from 1881 till 1901. He overhauled the Church records, made a plan of the building, and sent three photographs to the writer. Of these one is reproduced. In the letter which he wrote at the time he showed the same affectionate interest in the Church which is recorded to have animated George Ripley, William Elsworthy, and other like-minded men who spared no pains to show their regard for the House of God.

CHAPTER XVII

THE COMPANY, THE MADRAS GOVERNMENT, AND EDUCATION

Schools established before 1805. The educational work of Chaplains and missionaries between 1805 and 1835. Native schools before that period. The Wooley Fund. Grant from it to Roman Catholic schools in 1839. Other applications. Grant to the Vepery Grammar School and the St. Mary's Charity School. Applications from the Civil Orphan Asylums and from the Bishop Corrie Grammar School refused by the Directors. Large grants made to them in and after 1845. Wallajahbad school helped. Other mofussil schools excluded. Points of view of the Directors and the local Government. Success of the Sullivan-Schwartz provincial schools. The effect of Government support. Bishop Corrie's policy. The zeal of European officials and non-officials to open schools. Female education. A training college for teachers. The first impetus to English education. How the Madras Government profited from it. How the Eurasian community suffered. Attempt to found a secular University in Madras in 1841. An opposition scheme. The educational despatch of 1854. Chaplains and missionaries excluded from educational appointments. Reason of the exclusion. The one thing lacking. How the need was supplied.

The eighteenth-century policy [1] of leaving the educational work of the Presidency to be carried on by the Chaplains and the missionaries continued during the nineteenth century until 1835. There was, however, a progressive evolution of this policy which resulted in the local Government taking more and more interest in the question as time went on and trying to persuade the Directors to do so too.

By the year 1805 the Chaplains and the missionaries had established [2] the following schools for Eurasians, then known as Indo-Britons: St. Mary's Charity School, Fort St. George; the Military Male Asylum, Madras; the Military Female Asylum, Madras; the Vestry School, Trichinopoly; the Vestry School, Tanjore; and smaller schools at Vellore, Cuddalore, and other military stations.

[1] *The Church in Madras*, vol. i. 505.

[2] *The Church in Madras*, vol. i.

The missionaries of the S.P.C.K. had established vernacular schools for boys at all the different places where they were working, and English Provincial schools for native boys of the higher castes at Tanjore and Combaconum.

Between 1805 and 1835 when the first Bishop of Madras was appointed, there was a great increase in the number of schools founded by both Chaplains and missionaries.[1] In the town of Madras the Civil Male and the Civil Female Orphan Asylums were founded and principally supported by the Eurasian community under the patronage of the Presidency Chaplains, and more especially of the Chaplain of North Black Town. In the mofussil a number of new stations had been established. Schools for Eurasian children were opened at Masulipatam, Bangalore, and Bellary, the headquarters of the three principal divisions of the Madras army. There were similar schools at Secunderabad, Vizagapatam, and the smaller military stations where there was a resident Chaplain.

As for the native schools, they grew as the number of the missionaries grew. At a very early period the missionaries came to the conclusion that they could make very little advance till some of the darkness of ignorance was dispersed ; so that schools were their principal missionary method during the first half of the nineteenth century.[2] These schools did not work up to a very high standard ; there was no Government inspection ; there was no University to prescribe examination tests ; but the education given was practical and inspiring and was of the greatest use in raising the self-respect of all whom it reached, whether they were caste or non-caste people.

It must not be supposed that there was little or no education in India before the Christian missionaries took it up. There was more than a little. Every Hindu village had its school, its pial or verandah school ; every Muhammadan mosque had its teachers and its taught. It is true that these schools were of a very elementary character. But it was in the pial schools that the Hindu boys learned to write those wonderful records on cadjan leaves with a metal stylus pen, which are a matter of admiration to so many ; and in the elementary

[1] *The Church in Madras*, vol. ii.

[2] Letter of Bishop Middleton to the S.P.G. 1819 ; and Proceedings of the E.I. Committee of the S.P.G., March, 1819.

schools of the mosques were laid the foundation of the legal scholarship which has distinguished so many Q'asis in past times. What the missionaries did was to give education a new direction; to include in it useful and profitable knowledge; and to make it the means of leavening and strengthening character.

The schools mentioned were Church of England schools; they were not Government Institutions. The Directors repudiated the notion that they were under any obligation to support them. They were not held in any legal trust. But they were impressed with the Church of England stamp from the beginning of their existence by the nature of their origin, their management, and their religious teaching.

The charter of 1813 compelled the East India Company to allot annually in each of their three establishments—Bengal, Madras, and Bombay—a certain sum of money for the encouragement of native education. As far as Madras was concerned it only compelled them to do what they had been doing of their own accord for nearly thirty years previously. The charter of 1833 increased the amount to be thus spent. On neither occasion were the just claims of the Eurasian schools recognized.

In the year 1839 the fund left for the education of the children of distressed Europeans in 1789 by Mr. James Wooley[1] of the Company's Service became available; and there were several applications for the benefit of it. The Madras Government granted[2] Rs.5,000 from the fund to Dr. O'Connor, the Roman Catholic Vicar Apostolic, for educational purposes. The Directors made no remark in reply.[3] After making the grant the Government appear to have called for a report on the condition of the Roman Catholic population of Madras; and finding that a large portion of the community was in a very impoverished condition, they were inclined to make another grant to Dr. O'Connor. But they reported to the Directors first, and the Directors replied:[4]—

'We regret to observe the impoverished condition of so

[1] *The Church in Madras*, vol. i. 399. James Wooley was a Senior Merchant when he was shot in a duel at Pondicherry by a Surgeon on the Madras establishment. *See* Seton-Karr's *Selections, etc.*, vol. ii. 212, 215.

[2] Letter, July 2, 1839, 5, Eccl.

[3] Desp. April 1, 1840, 5, Eccl.

[4] Desp. Dec. 23, 1840, 7, Eccl.

large a portion of the Roman Catholic community; but with reference as well to the principles of our Government as to the state of our finances, which preclude us from supporting the Churches and schools of the various religious communities in India, we are under the necessity of declining to accede to Dr. O'Connor's application.'

There was also an application from the Senior Presbyterian Chaplain for assistance to erect a schoolhouse. This was forwarded with a recommendation by the Madras Government to the Supreme Government, who in reply declined to sanction the assistance of schools supported by any particular religion or Church. The Madras Government appealed to the Directors, who declined [1] to reverse the decision of the Supreme Government.

A second application was then made to help the Roman Catholic schools. The Government felt bound to decline in consequence of the decisions given; but they wrote to the Directors and stated that they adhered to their opinion that donations might be beneficially made in aid of particular schools independently of the general grant for native education. The Directors replied [2] that they had already sanctioned a donation to the Roman Catholic schools at Madras, and were not prepared to extend their assistance any further.

These transactions lead one to suppose that the Government of Fort St. George were neither acquainted with the terms of Mr. James Wooley's will, nor had realized the fact that under that will they were the trustees of the fund he left, and had full powers to apply it to the purpose he indicated. They acted as if the Wooley Fund was part of the Company's property, derived either from territorial revenues or commercial profit, and that they had no authority to spend it without the permission either of the Supreme Government or of the Directors.

From the procedure adopted in the following year it seems probable that the Governor and Council examined the terms of the will, and made themselves acquainted to some extent with their powers; for in the year 1840 they made a grant of Rs.5,000 from the Wooley Fund to the Vepery Grammar

[1] Desp. Dec. 23, 1840, 23, Eccl.

[2] Desp. Dec. 23, 1840, 32, Eccl.

School to endow a bursarship for the child of a distressed European; and Rs.5,000 to the "Madras Protestant Charity School"[1] for the same purpose; and this without even informing the Directors. Both these schools were in existence before Wooley died and were known to him, though under different names. It is probable that this fact had some influence upon the decision arrived at when the grants were made.

Four years later the Government had applications from the two Civil Orphan Asylums and from the newly founded Bishop Corrie Grammar School. For some reason unknown they reported the applications to the Directors; and the Court refused the grants on the ground that the schools in question did not come within the scope of the grants appropriated to the extension of education among the natives of India.[2] This was a new reason of refusal, which showed that the Directors had no knowledge of the Wooley bequest and its object. The reply, however, was useful. Henceforth the Government of Fort St. George made grants from the Wooley Fund according to the spirit and the terms of the bequest. They used their own judgment and discretion, remembering who and what Mr. James Wooley was, and what he would have desired them to do as his trustees. They must have drawn the attention of the Directors to the will; for between 1845 and 1852 they made several large grants to the St. Mary's School, the Civil Orphan Asylums, the Bishop Corrie Grammar School, and the Waltair Orphanage, to which no objection was taken by the Directors on report.

The Eurasian schools in the mofussil were not so fortunate in getting help as those in and near Madras. The exceptions were the Waltair Orphanage and the military school at Wallajahbad. The latter received much help. Its foundation was the result of an inquiry on the part of the Government in the year 1832 as to whether employment could be found in the army for the orphan boys brought up in the Military Male Asylum. The Commander-in-Chief, Sir R. W. O'Callaghan, suggested the plan of training them for regimental duty in a

[1] This was the name given by that good Irishman, the Rev. G. W. Mahon, Fort Chaplain, to the St. Mary's Church Charity School in the Fort.

[2] Desp. May 7, 1845, Eccl.

separate school after a certain age, and then posting them to regiments as drummers, buglers, and trumpeters. This plan was adopted; and the Wallajahbad school was opened as a training depot. Many a good Eurasian soldier passed through the school. In 1836, when Bishop Corrie visited it, there were eighty-seven boys under instruction, and a good many of these were presented to the Bishop for Confirmation by the visiting Chaplain.

The schools at Bangalore received help from the Mysore Government through the influence of the Resident. The Orphanage at Secunderabad received similarly assistance from the Government of the Nizam. But other mofussil schools were not so fortunate. The schools at Masulipatam, Bellary, Vizagapatam and other smaller military stations had to depend entirely upon the liberality of the Civil and Military officers. It is much to the credit of the officers and of the Chaplains who managed the schools that the institutions flourished and fulfilled their purpose.

On the question of giving financial help to the Eurasian schools there was a notable difference between the views and the consequent action of the Directors on the one hand and the Madras Government on the other. The Directors looked upon the help as a matter of philanthropy and charity. When they refused further help to the Military Male Asylum in 1811, their refusal was grounded on the fact that the Asylum was founded by subscription, and should be kept up by private benevolence rather than State aid.[1] They did not look beyond the relief of necessity; nor did it enter their heads that the Asylum was a Government institution; they only thought of the relief their assistance would be to the school managers. The Madras Government looked much further. The Eurasian community, to which the boys of the Asylum belonged, supplied the best class of recruit for the intermediate appointments, both in public and private offices, between those in superior service and the native subordinates. The community had certain advantages. It had British blood, though not wholly British; it had British sympathies, British habits. Its language was English; but it was able to converse in the vernacular tongue.

[1] Desp. July 10, 1811, 116, Pub.

These characteristics and accomplishments made the educated and trained Eurasian a useful and important person in every kind of office. It seemed to the Government of Fort St. George that it was doing the wisest thing possible in helping to make the young men of the community useful to the Company and themselves. In a state of ignorance they were of no use; nor were they of any use without Christian moral training. And as knowledge and moral training were valuable in themselves, it seemed to the Government that in assisting the education of the Eurasians, they were doing not only what was charitable, but what was most profitable and most advantageous to the State.

It was in this spirit that their predecessors established the Sullivan-Schwartz Provincial Schools [1] in 1787. Mr. John Sullivan thought that if some of the higher classes of natives were educated in English, they would have a new world of knowledge opened to them; they would be less exposed to misrepresentation of British aims and policy; they could be made useful by the administrators of affairs; and there would be a better chance of the establishment of mutual confidence. The Directors at the period fell in with the scheme and gave it financial support until they superseded it in 1856 by a scheme of their own. All that Mr. Sullivan anticipated actually came to pass; and the Government obtained a constant supply of well-educated clerks for their various offices in Madras and in the new Districts.

The Chaplains and the missionaries were quick to see the result of this educational venture. The former wanted to retain the advantage held by the pupils of their Eurasian schools; the latter wanted to have a share of the advantages for their own mission pupils.[2] Thus commenced a rivalry which continued till the Eurasian schools were for want of money almost beaten out of the field.

The Government made grants of money occasionally to missionaries, to assist the educational work they were engaged

[1] *The Church in Madras*, vol. i. 518.

[2] See India Office Library, Bound Tracts, vol. 43; also Sherring's *Protestant Missions*, pp. 382–7; also Minutes of Evidence before Select Committee on the affairs of the E.I. Co. 1833 (the Rev. J. Hough, Q. 1872, etc.).

in, from purely personal considerations and feelings of gratitude. This happened more than once to the Rev. C. F. Schwartz. It happened again after the death of Bishop Heber. There was a general desire to honour their memory by furthering the work in which they were specially interested.[1] But the Directors and their local Governments were not always so complacent as they were in the times of Schwartz and Bishop Heber.

The support of the English provincial schools by the Madras Government was valuable in more ways than one. It encouraged the missionary societies to go on spending money in the educational cause; and it encouraged individual officers and garrison communities to make gifts. In Madras a large sum of money was raised to perpetuate the memory of Bishop Heber in 1826; and Rs.12,000 of this were appropriated to support eight Heber scholars at the Vepery Mission Seminary, four Eurasian and four native.[2] In the year 1835 Mr. Peter Cator of the Company's service gave Rs.10,000 for scholarships to be held at the same Seminary. His declared intention was to benefit both the Eurasian and native population by placing within their reach a superior education based upon religion. The Peter Cator scholars were to be educated in the same manner [3] in every respect as the Heber scholars. In the year 1836 it was proposed by Bishop Corrie and Archdeacon Harper to improve the Seminary by dividing it into two parts, consisting of a school for boys, to be called the Vepery Grammar School, and a missionary training college for young men (European, Eurasian, or Native), to be called the Diocesan Institution. With the liberal support of the S.P.C.K. in London the scheme was carried out; and a real effort was made to train young Europeans and Eurasians for the Christian ministry.[4]

[1] S.P.G. Minute Book, 1826 and 1827. Originals at Madras; copies at the S.P.G. House, Westminster; also see Desp. Sept. 15, 1830, 1, Pub.

[2] Select Committee S.P.C.K. London, June 6, 1831. The Seminary was for the training of Christian teachers.

[3] Select Committee, S.P.C.K. London, Jan. 4, 1836.

[4] The scholarships connected with the names of Gericke, Falke, Heber, and Cator were left with the Grammar School, now represented by the Vepery High School; but there are no European or Eurasian students.

The Bishop was constituted trustee of the Diocesan Institution Fund. The interest was applied to the upkeep of the Theological College, Sullivan's Gardens; but there were no European or Eurasian students.

When Bishop Corrie arrived he noticed that all the excellent schools in the Presidency for Europeans and Eurasians were for the poorer class. He therefore set to work to establish a grammar school for those boys whose parents were able to pay fees. A previous attempt had been made by the better class of Eurasians themselves, who founded a school called the Parental Academy. The school failed and was closed in 1834, partly because there was no endowment, and partly because the fees were higher than the generality of the community could afford to pay. Bishop Corrie remodelled the rules and the course of instruction; and having obtained the services of an English master the school was reopened in 1836.[1] When the Bishop died a scholarship fund was raised by public subscription in his honour and the school was called by his name. There was an intimate connection between the Parental Academy and the C.M.S. The Rev. J. Tucker was President of the Committee when the school was closed. This connection was maintained in a modified form when the Grammar School was opened. The Bishop became ex-officio President of the Committee, and five out of the fifteen members were to be nominated by the committee of the C.M.S.

Bishop Corrie also saw the need of a similar school for girls, and he encouraged the ladies of Madras to found an institution for them. It flourished for nearly twenty years, and came to an end in 1856 through the inability of the parents to pay the fees.

In 1835 the St. Andrew's school for natives was founded at Egmore in Madras. It was originally managed by five Churchmen, five Presbyterians, and two Hindus. Two years later it was transferred to Armenian Street and placed under the charge of the Rev. J. Anderson. Its subsequent history was honourable to all its managers, teachers, and pupils. In 1836 the John Pereiras school for Eurasian boys was opened; and this was followed in 1840 by a similar school for Eurasian girls. In 1837 were opened in Madras two other schools for Eurasian girls, one in Fort St. George by the Garrison Chaplain, and one in Vepery. A free school for Eurasian boys had existed in Vepery since 1816. The new enthusiasm for education gave the girls what ought to have been given them long before.

[1] Appendix V.

In the year 1840 the Roman Catholics in Madras began school work among their own people. Three years later they founded the St. Mary's Seminary for girls, a boarding school for those whose parents were able to pay a fee of Rs.30 a month. The school still prospers. In the same year, 1843, the Mount Road Male and Female Schools were opened. They were subsequently known as the Christ Church Schools, and as such have made a well-earned reputation for themselves.

In the same year, 1843, was founded the Scottish Ladies' Association for the advancement of female education. They included in their scope the education of Europeans, Eurasians, and Hindus. The object was too wide for any small voluntary committee, and it was not long before they handed over their functions to a missionary society. In 1844 an undenominational Native Education Society was launched with the Marquess of Tweeddale as President. It languished as long as His Excellency was Governor of Fort St. George; and then, like the Scottish Ladies', it surrendered its functions to a missionary body.

In 1850 a private effort was made in Madras for the proper training of the teachers in the schools already established. It was a Church effort. The remarkable thing about it was that it was made at all. The good will and the liberality of the official and non-official dwellers in Madras were very great. The same year saw the opening of the Magdalen Asylum for European and Eurasian penitents. The patron was the Bishop, who appointed the Chaplain and arranged for the religious instruction of the inmates. It had a life of about thirty years; but always suffered from the want of expert management.

In the year 1855 the Doveton Institution was established for the benefit of the Eurasian class. This was made possible by a bequest of money from Major Doveton, after whom it was called.

All the above Institutions were the outcome of private effort; they were managed by committees of benevolent persons in Madras; and they were financed by the same persons and their friends without any regular assistance from the Government. They are cited in order to show the kind of educational work that was going on before the Government took the leading

part in it. Several other missionary societies beside those mentioned, such as the London, the Wesleyan, several German and more than one American society were taking a greater or less part in what was being done. Until the Company's rule came to an end the various Roman Catholic missions did much less than their share of the educational work ; it was in consequence of this neglect that the Roman Catholic community was found to be in an impoverished condition in 1836 and remained so for many years afterwards.[1]

It has been stated again and again that the first solid impetus given to education in India was given by the Serampore missionaries. This, however, is not true. Nothing need be said to belittle the educational efforts at Serampore, but in justice to others it must be insisted upon that the impetus in the Madras Presidency was an earlier one, a different one and a better one. The Sullivan-Schwartz Provincial Schools, already referred to, were schools in which instruction was imparted in the English language with the help of English text-books. That was their *raison d'être*. Lord William Bentinck, having served as Governor of Madras before going to Bengal as Governor-General, knew all about them. The schools in Bengal were carried on in the learned languages of the Hindus and Muhammadans, with the help of Sanscrit and Arabic books and teachers. This system came to an end soon after the scathing [2] minute of Lord Macaulay was written, when the Madras system of English schools was adopted for the whole of India. In December, 1845, the *Calcutta Review* published an anonymous article on the education of the people, its political importance and advantages. It was in effect a laudation of the Sullivan-Schwartz system, backed by all the arguments in its favour which had appealed so strongly to its originators. The good effect of the system in the Madras Presidency was patent enough to the Company's Civil officials and to those connected with private mercantile establishments. All alike were glad enough to obtain the services of the young men trained in the mission

[1] At the end of the century the bulk of the recipients of poor relief from the Madras Friend in Need Society were Roman Catholics of Portuguese descent.

[2] Quoted by Col. F. B. Laurie in *Sketches of Some Distinguished Anglo-Indians* (second series), p. 170.

schools. Very few of these were Christians; but they had been trained in a Christian atmosphere; taught the principles of Christian morality; and corrected by the standard of Christian practice; and they were all the better for the teaching.

The establishment of these schools and the continuous success of the effort had an unlooked for effect upon the employment and the fortunes of the whole Eurasian community. At first it seemed to make little or no difference. The employment of a few educated natives in the uncovenanted posts was not a matter which excited any alarm. But as time went on more and more of them were accepted for service in the public and private offices; and the Eurasian competitors found themselves ousted from what they naturally considered their peculiar employment. This result, which happened both unintentionally and unexpectedly, began to make itself felt at about the same time that the Government was establishing its own colleges, appointing its Inspectors, and settling the amount of aid to be given to the various schools of the Presidency.

An effort was made in 1855 to make competition with the educated native possible to the Eurasian by the establishment of Doveton College in Madras. Ten years later the Bishop Cotton Schools were established at Bangalore.[1] These institutions have been of immense value to the Eurasian community; but they were both too late to prevent the catastrophe of exclusion from Government employment. Native graduates became numerous when the personal cost of a University course was less than Rs.2 a month.[2] Eurasian graduates were few and far between, partly it is true because the Eurasians were less industrious, but chiefly because the cost, which had to be borne by their parents, was prohibitive. The problem of the period was to equalize the opportunities of the two classes, and to make it as easy for a Eurasian to get a college training as it was for a pure native of the country. This problem was never fairly and squarely faced, and the Eurasian suffered in consequence.

[1] By the Rev. S. T. Pettigrew, Chaplain.

[2] 'The Employment of Europeans in India,' a paper read before the Bengal Social Science Association by the Ven. J. Baly, M.A., Archdeacon of Calcutta, 1879. The rest of the cost was borne by the Government.

The satisfactory effect of the Sullivan-Schwartz schools created a desire among a number of persons, both official and unofficial, in Madras to extend the benefit of them by establishing a central college or university[1] in Madras itself. The proposed university was to consist of two departments, a college and a high school. The scheme was originated by the Governor, Lord Elphinstone; the principal promoter of it was Sir John David Norton,[2] the Puisne Judge of the Supreme Court of Justice from 1841 to 1843. It was partly official and partly not. This peculiarity was made possible by the fact that the Government had no definite educational policy and no educational department. It was connected with the Government by the rule that the appointment and removal of the President and Council, who were called the Governors of the University, were subject to the approval of the Government of Fort St. George. The High School was opened in 1841; it was 'open to all creeds and sects'; no religious faith was taught; and no attempt was made as in the Sullivan-Schwartz schools to connect the principles of good conduct with religion. Instruction was carried on in English; no pupils were admitted who were not able to read and write the English language intelligibly.

The private attempt to found a University at Madras in 1841 was so remarkable that a few more words may properly be said about it. The original body of Governors consisted of seven Europeans, five Hindus, and two Muhammadans. Donors of Rs.5,000 were to be Life Governors. It was provided that if a Board of Public Instruction was appointed by the Governor in Council, the Board was to have the power of appointing eight other Governors. In 1845 a Council of Education was actually appointed. It consisted of nine European Civilians, three military officers, two non-official Europeans, one Hindu and one Muhammadan. According to rule the University Council ought to have been increased; but this was not done;

[1] The terms 'college' and 'university' were used in a new way, as if they meant the same thing.

[2] Mr. George Norton, who was President of the Council of Governors of the University from 1842 to 1852, was not related to the Chief Justice. Mr. John Bruce Norton, who succeeded George Norton as President, was the eldest son of Sir John.

in fact, the number of Governors gradually decreased, and in 1852 there were only three Europeans and one Hindu left.

The principles of the new University scheme were not approved by an important number of persons in Madras, including officials and non-officials. It is not surprising, therefore, to find that in 1845 another scheme was privately set on foot. It was proposed to establish a Protestant Christian Institution for the benefit of European, Eurasian, and native Christians. The prospectus referred to 'the recent important order of the Governor-General of India'; and pointed out that the proposed Government Institution 'was practically closed against the conscientious Christian by its fundamental rule expressly withholding from him the Bible and all religious instruction whatever.' It was announced that Rs.50,000 had been placed at the disposal of the supporters of the movement, and that Rs.50,000 more would be required to set it on foot. In 1848 it was realized that the Government would give no assistance, and the scheme was dropped.

There were three distinct sets of opinions as to the best way of conducting the education of the people of India. One party wished the Government to undertake it and to include the moral teaching of the Bible. Another party was equally in favour of the Government doing it, but wished all religious and moral teaching to be left out. A third party was equally strong in objecting to the Government having anything to do with it at all. Not that they were against the education and intellectual training of the natives; but because they were content, and the natives themselves were content, with the grant-in-aid system of the Sullivan-Schwartz Provincial Schools, and would have liked to see it extended all over the Presidency. The policy eventually adopted was that of undertaking the work and leaving religious teaching severely alone; but at the same time continuing the old system of grants to other schools, without making any inquiry about the religious and moral training they gave. It was not realized how close a connection there is between religion and morals; nor was it understood that the formation of character was a higher and better form of education than the mere acquisition of scraps of knowledge. What actually happened under the

new system was that in the Government schools and colleges the intellectual faculties of the pupils were developed at the expense of their religious and moral faculties, and that in course of time the policy of the scheme disappointed expectation.

Of the new policy inaugurated by the educational despatch of 1854 it is sufficient to say that a new department was formed consisting of a Director, a number of school inspectors and college Professors. A Government college was opened in Madras in 1857, and four other colleges in different parts of the Presidency, to set the standard of college teaching for the whole Province. A university body was constituted and incorporated; and a system of financial grants to recognized schools was laid down in order to encourage and promote secular education as far as possible.

From the department Chaplains and missionaries, who were the most experienced educationists in the Presidency, were rigorously excluded. There were several Chaplains and missionaries who were fitted above all others to become Inspectors of schools or University Professors. The Rev. P. Percival and the Rev. Dr. Gundart were appointed by the Madras Government to professorial chairs; and the Rev. J. Richards was appointed an Inspector of schools. But the Court of Directors would not have them.[1] Mr. Walter Elliott, Member of Council, wrote an opinion strongly in favour of their retention, asserting what was quite true, that the best qualified persons were found among the missionaries, who had an accurate knowledge of the native languages as well as great educational experience. The Court, however, insisted upon their removal; but no objection was made to their 'appointment as members of the university senate, which body is intended to comprise learned men of all religions.'

The prohibition was due to a fear that if any missionaries of the Christian religion were appointed, an impression might be given to the Hindu and Muhammadan inhabitants of the country that the Government was taking a part in the subversion of their religions. Whilst the Court of Directors had that fear, the Madras Government did not entertain it, or they would not have made the appointments. For many years the

[1] Desp. Dec. 2, 1857, Eccl.

Tanjore missionaries had superintended the Sullivan-Schwartz Provincial Schools in their district without breaking faith or incurring suspicion; and this was well known to the Madras Government. As a matter of fact, the best and most experienced educationists in England at the period in question, both college professors and schoolmasters, were in Holy Orders; for the education of youth was universally regarded as the special work of the clergy.

The principles of the new educational policy were decided upon in London. Sir Alexander Arbuthnot, a young Civilian on the Madras establishment, worked out the details for the Southern Presidency. Speaking generally the result was not altogether what was anticipated; but it was an honest attempt to improve the status and prospects of those natives of India who were capable of benefiting from the literary advantages offered. The further history of the movement belongs to a later period.

Enough has been said to show that the period under review was a busy one educationally in the Presidency. The Chaplains, the missionaries, the officers in the Company's Service in all departments were quite alive to the importance of education in itself; and the Madras Government, working on the right lines of aiding private effort, did more to make the educational policy successful and advantageous to the State than is generally supposed. The one thing lacking in the Government policy was a proper attention to the cause of Eurasian education. This was left almost entirely to private effort. The Eurasians were not, however, neglected. In every station the Europeans assisted the Chaplains to uphold and promote their interests, and enabled them to have the teaching and training which prevented them as a body from slipping into the class of the ignorant, the useless and the unemployed.

CHAPTER XVIII

PROGRESS UNDER THE COMPANY'S RULE

Social.—1813 and 1833. Hill stations and leave to the Cape. The coming of the Mem Sahibs. Their occupations. The influence of H.M. Queen Victoria.

Religious.—Supremacy of the 'Evangelical' party. Its effect on Cape Colony. Its virtues and failings. The Tractarian ecclesiastical wave and its effect on India.

Philanthropic.—The activity of Europeans in good works. The effect of their occupation on their own characters.

Literary.—The change of tone shown by the literature of the period. The best books on Indian social life.

Missionary.—A review. The fresh Societies. The Shanars. Internal disputes. Educational missions. Female education. Zenana missions. A few figures. The missionaries. The native clergy. Bishop Spencer's Theological College. The trained native clergymen and their subordinate positions. Caste. The need of men of all degrees of training and education.

1. *Social conditions.*—From the time when the first Parliamentary charter was granted to the United Company of English merchants trading to the East Indies till the time the Company was by Act of Parliament dissolved, it was customary to revise the terms of the charter before renewal every twenty years. It is remarkable how these periods of renewal, like milestones on a journey, form definite dividing lines of progress and change in the general circumstances of the British community in India. There was a marked difference between the British India of 1813 and 1793; there was a still greater difference between the India of 1833 and 1813; and the most remarkable of all changes was the difference between the India of Her Majesty Queen Victoria and the India of all former periods.

In early times life was confined within forts and walled towns. The houses were crowded together, and more often than not were insanitary. It made a vast difference to the

merchants of Madras when they were able to build houses for themselves outside the Fort and the town where they transacted their business. It made an equally great difference to the Europeans of all ranks, civil and military, in up-country stations, when they were able to dispense with the protection of their forts and settle in the open cantonments near by.

There were always some adventurous English ladies who braved the difficulties and took their chances with their husbands; but these were few before the year 1813, when the new cantonments with their new airy houses formed an attraction which there was no reason to resist. So it happened between 1813 and 1833 a number of English ladies were living in various parts of the Presidency, and taking their part in the social amelioration of the whole British community.[1]

The period which succeeded the revision of the charter in 1833 saw a further change in the social conditions of society. In the first place, the legislation of that year abolished the trade of the Company, and turned the Company's merchants into judges, magistrates, administrators, and revenue officers. The old titles of Senior Merchant, Junior Merchant, Factor, and Writer remained for another twenty years; but the occupation of the Company's Civil Servants from that date was wholly political. In the next place the mountains and hills of the Presidency had been explored; and places were found where Europeans, whose strength was exhausted or tried by long residence on the plains, could recuperate their physical powers. Then, again, the system of granting leave to the Cape as if it were in India,[2] was a boon which helped to make life in the country easier both for the Company's officers and their wives. A sea trip and a change of climate without sacrificing income made it possible to all to enjoy both advantages. It is true that the hill stations were a long way off, and that the journey to them was difficult and fatiguing. But the hills were at the end of the long journey; and they and the other changes in the conditions of existence on the plains made a great deal of difference in the social life of the European community. In every station there were more English women than when the

[1] *The Church in Madras*, vol. ii. chap. v.

[2] The system enabled officers on leave to draw their full Indian pay.

difficulties were greater. Officers no longer hesitated to ask English ladies to share their exile; for they no longer felt that they were inviting them to occupy a position of danger and risk. Consequently when the period under review came to an end in 1861 the circumstances of social life in the country were quite different from what they were when it began.

The occupations of the ladies during this period were an improvement on what they had been previously. The absence of serious occupation among the women of the sahib logue in an earlier period was dwelt upon by Mrs. Maria Graham in the books she published about India. The ladies of her time seem to have had no resources outside the cookroom, the storeroom, and the corner of the verandah sacred to the use of the durzee. When Queen Victoria came to the throne there occurred quite quietly, but quite surely, a social and domestic revolution. Her Majesty had many accomplishments. She delighted in music and art of various kinds. She could express herself well in conversation and writing. She could not only describe what she saw, but she had sufficient imagination to understand the inner meaning of many things, so that her diaries and letters partook of the nature of permanent literature. In Queen Victoria the ladies of England and the ladies of India saw a new ideal of womanhood. She knew many things and could do many things without running any risk of being thought unwomanly, because she united these accomplishments with a royal dignity, a gracious manner, and an attractive domesticity which not only challenged attention, but compelled imitation.

The consequence of this compelling example showed itself in the amusements and occupations of the ladies in India. They made music to soothe tired brains; they sang songs and glees of the homeland; they sketched from nature. The men, who had their work to occupy them, very soon found that they had just time enough to join in one or another of these fascinating occupations. Occasionally one meets nowadays with early Victorian songs and music; and in the houses of those whose grandfathers served the Honourable Company, with early Victorian sketches in watercolours of temples, trees, bungalows, and natives of India in their picturesque costumes. There were no outdoor games in which the ladies could join. The

period of outdoor games for them had not arrived. But every lady could ride; and every lady rode; and most of them were able to contribute something artistic or literary or musical to relieve the dull monotony of station life from which age had retired and children had been banished.

2. *Religious matters.*—The influence of the leaders of the great Evangelical movement at the end of the eighteenth century was paramount among Europeans in India till past the middle of the nineteenth century. The first Chaplain of this school to go to Madras was the Rev. R. H. Kerr. He welcomed Marmaduke Thompson of the same school in 1806. During the next fifty years the majority of the Chaplains appointed belonged to the same school of thought. The few who did not belong to it stand forth in consequence rather prominently in the ecclesiastical history of the Presidency. The names of Archdeacons Mousley, Robinson, Harper, and Shortland, and of Messrs. Cotterill, Trevor, Pettigrew, and Ostrehan sufficiently explain what is meant by that statement. The appointment of Chaplains of one school of thought, which took place in the Presidencies of Bengal and Bombay as well as Madras, gave an unfair advantage to that school, and caused a stagnation in thought which is not good for the life of any living body. If the teaching of the Evangelical school had been wholly in accordance with that of the Bible and the Prayer Book, the partial exclusion of other schools would not have been a disadvantage or a grievance to any one. But for the reason that the teaching of the favoured school on sacramental means of grace, on confirmation, ordination, and on some other matters of importance, came somewhat short of the teaching of the Church of England, it was a matter of injustice to the European and Eurasian population of British India, not to appoint clergymen who themselves believed and could teach the whole faith of the Church.

The system which has been referred to of granting leave to the Cape had its influence on Cape society politically, socially, and ecclesiastically. Much social intercourse took place between the Indian officers and Dutch families at Capetown, and many happy marriages were solemnized. On the other

hand, the Company's officers took their religious views with them, and they were a thorn in the side of the Cape Church authorities, who were struggling to build up something better than bare Calvinism. There is no doubt that the authorities of the Cape Church were profoundly thankful when the system came to an end.

The Evangelical party was the champion and the exponent of personal religion and individual good action. If the members of it attached little importance to corporate action, corporate worship or catholic belief, they were active in benevolence, kindly in character, and zealous in the service of God and men. In spite of this they were unpopular in general society; for in their individualism they unwittingly cultivated the air of the superior person, and this was resented. They originated in Madras and in up-country stations many good works, including Churches and school buildings, philanthropic societies, Charity Boards, and other means of relieving distress and advancing the cause of Christian service. On the other hand, as they were lax in some important matters of belief, some of them—and this was especially the case among the military officers of the Company—took up with beliefs and practices quite outside the boundaries of the Faith. Having rejected orthodox interpretation by the Church as a corporate body, they became their own interpreters; and in some cases originated or followed a new kind of Christianity. The confusion that ensued in society as well as in families was a lamentable exhibition of the result of a revolt from authority; and it was several years before the harm done to Christianity—the religion of faith, hope, charity, and sweet reasonableness—was neutralized.

The wave of ecclesiasticism which was moving over England in the times of Bishops Corrie and Spencer did not reach India effectively till the time of Bishop Dealtry, to whom it was a great trial. It might have reached the Presidency and diocese of Madras sooner if Bishop Spencer had had the courage of his own convictions, for he belonged to the old high Anglican school of Robert Nelson and Dr. Samuel Johnson. It had little or nothing to do with mere ceremonial observances: it was rather doctrinal and devotional in its tendency. In England the wave swept over and covered up the period when picturesque

ruin and decay were universal objects of admiration. The most popular pictures had ruinous Churches and mansions and cottages for their subjects. Greater pleasure was found in the contemplation of these than in orderly comeliness and beauty of design. As for the Churches the people resented restoration, repair, or renewal. In some places they prophesied calamity to any person who restored, repaired, or renewed.

When the wave arrived, it divided public opinion. Some people welcomed it; some tried to stop it; it progressed in spite of opposition. The Oxford Tractarians led the way in theory and the Cambridge Ecclesiological Society in practice. The former restored and built up the old Church teachings, while the latter built up and restored the old Church fabrics.

In South India the servants of the Company had not the opportunity of admiring picturesque decay. But they had a working belief that it was of no importance what kind of building they worshipped in. There was in consequence nothing attractive in the various Churches of the diocese. There was neither beauty nor adornment nor refinement of taste nor even comfort; there was nothing of a devotional nor artistic character to arrest the attention or inspire the imagination till the wave of ecclesiasticism reached the country. Then the time of the Churches came. The gradual growth of ecclesiastical taste can be seen both in design and interior adornment as time went on. The old stock pattern of the Military Board was scoffed at. Many impossible fancy Gothic designs were suggested by amateur architects in their place, without much reference to the peculiar difficulties of carrying them out. The Government exercised a wise power of moderating Gothic enthusiasm by submitting all designs to their own Consulting Architect after the Military Board came to an end. The enthusiasts, however, gained their victory. It is not likely that any more such monstrosities as old St. Mark's, Bangalore, will be erected in the diocese of Madras.

3. *Philanthropic Occupations.*—The period under review was marked by the consistent liberality of Church people in the promotion of good and charitable causes. Archdeacon Robinson, Bishop Corrie, and Bishop Spencer were all deeply

interested in the educational and missionary work of the Church. One after another they walked in the steps of Bishop Heber, as he had walked in the steps of others. The Presidency town was of necessity the headquarters of every diocesan movement of philanthropic, charitable, religious, or missionary activity. At the same time every mofussil station had its own local problems to solve and its difficulties to contend with. In all places alike the care of the Eurasian poor, the upkeep of the Eurasian school, the prosecution of missionary effort and the maintenance of Church life, all involved committees and meetings. It was much to the credit of the gentlemen and ladies of Madras, and other stations, that these committees never failed for want of members. Among the highest officials there were always found some who were content to give their time and their talents to help to promote a good cause; and in consequence the committees efficiently fulfilled their purposes of regulating the administration of various funds, and guiding to a successful issue various philanthropic projects.

The Military Male Orphan Asylum was ruled by a committee of civil, military, and ecclesiastical officers; the Military Female Orphan Asylum was similarly ruled by a committee of their wives, who were called Directresses. The Civil Orphan Asylums, Male and Female, were similarly governed. All the parochial schools for Eurasian children and the missionary societies of the Church had their committees. The Friend-in-Need Society, the Philanthropic Society, the Church Building Society, the Additional Clergy Society, the Colonial Church Society, were all carried on in the same way.

The importance of the work done by each Society gave occupation of the right and uplifting kind to each committee member; so that there was no worker who was not the better for the work attempted or done. Indeed, every one of the many workers was raised for the time being from the plane of social and domestic routine to the higher plane of religious and charitable purpose.

4. *The Literature of the Period.*—The improvement in the social surroundings, in the religious tone, and in the general occupations of the European community had its effect upon the

literature about India which gradually increased in volume as time went on. The books that were written and published in the first quarter of the nineteenth century about European life and manners in India must not be taken to represent that life exclusively. Williamson, in his *Oriental Field Sports* (1807) and his *East Indian Vade Mecum* (1810), represented one of the several sides of it. Mrs. Graham, in her *Journal* (1812), *Letters* (1814), and *Sketches of India* (1816), confirmed to some extent what Williamson asserted; but she showed also a brighter side of European society and European sentiment, of which Williamson had probably no knowledge. A book called *Fifteen Years in India* (1820) made some revelations which bore a likeness to what Williamson wrote of in Bengal; but it was written in a different spirit and with a different object. That there was a more serious side of society is made evident by the existence of other writings, some of which were political, some philosophical and some religious, which sufficiently redeem European society in India from the stigma of infamy, with which it has pleased many ignorant writers to brand it. It is only necessary to mention the names of Sir William Jones, Sir John Malcolm, Sir Charles Grant, Claudius Buchanan, Mrs. Sherwood, and Archdeacon Robinson to illustrate the truth of the above statement.

Among the books which dealt more or less with social matters and which were published between 1835 and 1860 were Welsh's *Military Reminiscences* (1830), Bevan's *Thirty Years in India* (1839), Memoirs of a Cadet (1839), Fane's *Five Years in India* (1842), Mrs. Maitland's *Letters from Madras* (1846), Acland's *India* (1847), Hervey's *Ten Years in India* (1847), Mrs. Colin Mackenzie's *Life in Mission Camp and Zenana* (1853), and General Colin Mackenzie's *Storm and Sunshine in a Soldier's Life*. There is an unmistakable difference between the moral tone of these and similar works written at the same period and those already referred to which were written earlier. Mrs. Colin Mackenzie dipped her pen in gall when writing of the clergy of the Church of England; but when not referring to them her writings deserve a high place in general estimation for the sympathy and insight she showed for the country and its people.

The above-mentioned works do not form a complete list of

books that have been written on the social and official life of the English in India. The life of the British soldier in the first quarter of the century was revealed by Sergeant Robert Butler; and that of the same in the second quarter by S. S. Quinney (1853). The *Narrative of Lieutenant H. Jervis*, including an account of the consecration of St. Stephen's, Ootacamund, appeared in 1834; General Sir W. H. Sleeman's *Rambles* were published in 1844; Egerton's *Tour* in 1852; and Lady Falkland's *Chow-Chow* in 1857. All these books dealt to some extent with the social side of European life. The best books on this subject were written by ladies. The common debt of gratitude is due to Mrs. Fay, Mrs. Sherwood, Mrs. Graham, Mrs. Postans, Mrs. Maitland, Mrs. Elwood, Miss Landon, Miss Jewsbury, and Miss Roberts.

5. *Mission Progress,* 1835 *to* 1862.—The progress of the missionary effort in Southern India during the period was beyond all expectations. The traditional labours of St. Francis Xavier round the coast, and those of the Jesuit de Nobili and his companions inland in previous times might have led later workers to expect that they would have similar triumphs. But the comparatively slow progress of the Royal Danish missionaries and the S.P.C.K. agents in the eighteenth century dashed such expectations, if indeed they existed, to the ground. In the year 1835 the work of the Royal Danish mission was practically in abeyance; and the S.P.C.K. had resigned in favour of the S.P.G. At various times four vigorous Societies had stepped in and filled up some gaps, and opened up fresh work where no gaps had been made. The S.P.G. and the C.M.S. divided the work of the S.P.C.K. and a portion of that of the Royal Danish mission. The London Mission occupied portions of the Telugu and Malayalim countries; the Wesleyan Mission commenced work in Mysore. All alike carried on work in the Presidency town of Madras. The S.P.G. had eight priests at work in 1833; the C.M.S. fifteen; whilst the L.M.S. had eighteen accredited agents, and W.M.S. five.

Within four years the number of workers increased. The S.P.G. had fifteen priests; the C.M.S. twelve, including the Rev. John Devasagaiyam, the first Tamil priest; the L.M.S. had eighteen accredited agents, and the W.M.S. nine. Thus at

the beginning of the reign of Queen Victoria there were twenty-seven priests and twenty-seven other evangelists at work in the mission field in the south.

During the period 1835–61 several fresh Societies commenced work in the diocese, namely, the Free Church of Scotland, the American Dutch Reformed, the American Baptists, the Leipzig Evangelical Lutherans, and the Basle Evangelical Mission. At the end of the period the two Church Societies had 61 European and 32 native priests at work. The other Societies had 133 accredited workers, the commercial agents of Basle mission not being reckoned as evangelists.

The principal efforts were made in the old centres and more especially in Tinnevelly. Everywhere progress was greater in the villages than in the towns; and greater among people of the lower castes and the outcastes than among the higher castes. For instance, the Shanars of Tinnevelly and south Travancore responded to the revelation of God's love in vast numbers, so that the missionaries had a difficulty in providing instructors; and in Travancore there was a large increase of converts from the lower caste tribes and from the slave population.

Dr. Caldwell of the S.P.G.,[1] in his *History of the Tinnevelly Mission*, tells us that all this progress was not achieved without internal disputes and schismatic movements, as in the case of all other countries in the early days of their Christianity. But the disputes in Tinnevelly were different in kind from those in ancient Greece and Syria. They were not due to differences of opinion about the meaning of words or phrases; but to misunderstandings between the missionaries and the native catechists. When these took place there followed the formation of two parties. Before long the question in dispute had become a caste matter, and had grown in social importance. Dr. Caldwell describes one such movement in detail. The seceders in that case made an appeal to nationality, and rejected all customs and doctrines and ceremonies which seemed to have a European origin. The remarkable thing about it was that the schism lasted for ten years, without the followers reverting to Hinduism or giving up any fundamental Christian teaching.

This period also saw the rise of special educational missions.

[1] Afterwards Bishop of Tinnevelly.

They were an effort to reach and influence the higher castes of the towns, which had not been affected to any great extent by the evangelistic methods hitherto employed. There had always been elementary schools in every mission station. The new educational policy consisted of the establishment of schools for advanced teaching, by which it was hoped that the more intellectual classes would be reached.

The wives of some of the missionaries deserve all praise for the part they took in the beginnings of female education. In this connection may be mentioned specially Mrs. Cœmmerer of Nazareth, and Mrs. Caldwell of Idyengoody. The latter followed in the steps of her mother, Mrs. Mault, of Travancore, and was followed in due course by her daughter, Mrs. Wyatt, of Trichinopoly, in the establishment not only of elementary schools for girls, but also of lace schools, from which have sprung an important South Indian industry. Zenana missions came into being in the same period. They have been greatly blessed. Medical missions were also commenced. The inception of them was due to the genius of the agents of the American Board of Missions at Madura and Arcot.

It is difficult to show progress without statistics, and it is wearisome alike to the writer and the reader to produce them. Let it suffice to say that when the rule of the East India Company came to an end the Church, through the joint instrumentality of the S.P.C.K., the S.P.G., and the C.M.S., was foremost in the good work, and that a number of other Christian missionaries were achieving remarkable results. According to Dr. Mullens,[1] all the non-Roman Societies together had in the Madras Diocese 146 stations, 1,575 outstations, 226 evangelistic workers, 903 catechists, and over 110,000 Christian converts. In the matter of female education the Madras Presidency was far ahead of the other two Presidencies. There were actually 151 district schools, 63 boarding schools, and over 11,000 girls under instruction, of whom about half were Christians. In Bengal (including the old North-West Provinces and the Punjab) and in Bombay together there was only half that number.

Among the missionaries there were some notable men, whose names will never be forgotten in Southern India, such as

[1] *Ten Years' Missionary Labour in India*, 1862.

Dr. Caldwell, Dr. Kennet, Dr. Pope, and the Revs. A. F. Cœmmerer, T. Brotherton, and A. R. Symonds, all of the S.P.G. The C.M.S. had reason to be grateful also for the eminent services of such men as B. Bailey, H. Baker, G. Pettitt, R. T. Noble, H. W. Fox, T. G. Ragland, D. Fenn, J. Thomas, and others, who devoted their lives to the betterment and salvation of Indian souls.

Among the native clergymen there were some who on account of their piety, zeal, and Christian character would have done honour to any Church in Christendom. Bishop Spencer praised the Rev. John Devasagaiyam very highly; the Rev. J. Thomas, of Mengnanapuram, showed equal appreciation of the work and character of the Rev. Paul Daniel; and Dr. Caldwell was always ready to defend and to give all due credit to those of the native clergymen who walked in their steps. Bishop Spencer saw the need of a superior education for those who were to be the prophets, evangelists, teachers, and priests of the Church; and in his *Journal* he more than once referred to it. He therefore originated, in conjunction with Archdeacon Harper, a Diocesan Institution for the special training of Catechists and of candidates for Holy Orders. With this was amalgamated the Vepery Seminary, which had previously done the work, but had not done it with sufficient distinctness. At first the new and improved Institution was known by Bishop Spencer's name. Subsequently it was called the Diocesan Institution and the Vepery Mission Seminary; and later still it was placed under the management of the S.P.G.

The new college answered its purpose well. There were endowments to help those who required help, including both native students and country-born Europeans and Eurasians.[1] The imperfect records of the college do not show that many native clergymen were trained at Sullivan's Gardens between 1846 and 1858. The European missionaries at a distance seem to have preferred to train them themselves locally. The college was, however, the alma mater of all the Eurasian clergymen who were ordained between those dates. It is probable that the native catechists selected for ordination were not

[1] Through the Heber Memorial Fund, the Monckton Fund, and the Funded property of the Vepery Seminary: see Appendix VII.

sufficiently good English scholars to go through a course of theological instruction in English. They were well trained, but in their own vernacular.

Before 1858 the European missionaries in charge of districts came to the conclusion that the wisest course was not to keep these well-trained men too much or too long in subordinate positions; but rather to put them into positions of responsibility in order to develop their character. The missionaries of the C.M.S. were quicker to grasp the importance of this policy than those of the S.P.G.

During the period under review a great missionary work was done; but it was not all done by the agency of the Church of England. There was a large increase of workers; and a great change in the attitude of the population generally towards Christians and Christianity. Some prejudices were disarmed; there was a large increase of converts and catechumens; and a consequent increase of consecrated Churches, unconsecrated chapels and school buildings.

Dr. Caldwell in one of his reports towards the end of the period noticed the changed attitude of Hindus towards Christianity. The Rev. David Fenn of the C.M.S. agreed with him that the attachment of many educated Hindus to idolatry was on the wane. This was bound to happen. Idolatry is the primitive practice of a primitive people in primitive times. On the other hand, both agreed that the men and women in India, especially the women, clung tenaciously to the Brahmanic institution of caste; and that caste was a stone wall through which there was no advance. That is true. Caste rules involve a system of social injustice and spiritual wrong; but they also involve a system of high political worth; for they have kept together a congerie of nations and tribes of different origins and degrees of civilization, and saved them from extinction and destruction, though often divided among themselves and conquered by invaders of other origins and religions. The attitude of the Christian missionary towards caste was a subject of great perplexity all through the period between 1835 and 1862. Bishop Daniel Wilson would have none of it; he saw only the evil of it. Bishop Spencer followed in the steps of Bishop Heber; he believed that if the social observances of the

caste rules, which did not appear to be unchristian in their application, could be retained, the un-Christian part of them would gradually disappear as time went on and the lessons of Christian conduct were more thoroughly digested. Bishop Dealtry agreed with Bishop Wilson. At the end of the period under review, all caste observances among Christians were officially banned by the missionaries of the English Church and by the different independent English and American Societies. It is believed that this policy made their work more difficult; but they deliberately adopted it from the very highest and best of motives.

The remarkable results produced equally by highly and moderately educated men, by men specially trained for the sacred ministry of the Church and by lay evangelists without the benefit of such training, provoke the inquiry whether the highly trained and highly gifted are required in such a mission field as India. The great majority of the people are illiterate. They who preach the Gospel to the very ignorant need not be Doctors of Divinity. The chief necessity is that they should know what the Gospel is, and should be faithful to its requirements in their daily lives.

On the other hand, though the proportion of literates was small at the period under review, the actual number of them was great; and among them were men of the highest intellectuality and mental capacity. As a matter of fact, there was and is work in the Indian mission field for men and women of all degrees of training and education, for men in Holy Orders and for men who are not. The Rev. John Devasagaiyam, who was ordained to the priesthood by Bishop Spencer, was a type of one kind of worker; he was neither highly educated nor highly trained; but he was full of faith and zeal and the Holy Ghost. No native clergyman has done his Master's work better, though there have been many with much higher educational qualifications. Ragland, Caldwell, and Kennet, learned men in different branches of learning, were types of another kind of worker, equally necessary in the effort to advance the kingdom of God. There is work and opportunity for every kind of prophet, preacher, and evangelist in India, who is prepared to face disappointments and difficulties as they arise, and to go on praying and hoping and working in spite of them.

CHAPTER XIX

CHURCHES PROJECTED BEFORE 1862 AND BUILT LATER

St. Mary's, Calicut.—The town and its later history. Church sanctioned, 1857. The site, a compromise, 1863. The Building Committee. Consecration, 1864. The result of the compromise. The furniture. The Chaplains. Memorial tablets. The cemetery. The station in 1889. The Church Room.

Christ Church, Mallapuram.—The Church building sanctioned, 1857. The earliest record, 1877. Used as a hospital; then as a barrack. Recovery of the building for its original use. Consecration, 1891. Regimental gifts.

The Vayitri Chapel.—Description of the station. The attempt to build in 1874. Success in 1889. The furniture and the donors. The dedication.

Christ Church, Salem.—Arrangements of pre-Mutiny days marred by politics. The first building committee, 1868. Subscription list. Plans and estimates. Government assistance. Foundation stone laid. Gifts. Size. Cost. Consecration, 1875. Memorials. Cemetery.

St. Mary's, Calicut.—Calicut is an ancient town on the coast of Malabar. This district is between the Western Ghauts and the Indian Ocean and north of Travancore. It is appropriately called Malabar, which means the land of hills. Its scenery has the same striking beauty which it has along the whole western coast.

It was one of the first places visited by Vasco da Gama in 1498. The Bombay agents of the East India Company established a small factory at Calicut in 1664, with the object of sharing in the pepper, cardamom, and sandalwood trade, which was monopolized by the Portuguese merchants. The native ruler of Calicut was favourable to their settlement; but the opposition of the Portuguese, due to commercial and political jealousy, was so persistent that the English merchants were not allowed to tile their houses or to make any appearance of permanency. This restriction was not removed till 1759.

From the year 1664 until 1792, when Calicut was ceded to the East India Company, there was probably, as in other factories, a room set apart for Council meetings and for religious services, though there is no existing record of it. The rules of the Company made the provision of such a room obligatory; there can be no reasonable doubt that the rules were observed at Calicut as at other places.

The population of Calicut has consisted for a long time past of a majority of Hindus. There is also a peculiarly fanatical population of Muhammadans, known as Moplahs, the descendants of early Arab settlers and of Hindus who were forcibly converted to Muhammadanism by the orders of Hyder Ali and his son, Tippu Sultan. During the nineteenth century there were frequent fanatical outbreaks on the part of the Moplahs, owing sometimes to agrarian grievances against the Hindu landowners, and sometimes without any discovered cause. The British troops at Tellicherry and Cannanore were too far off to put down these outbreaks before the loss of many lives and the destruction of much property. It was decided in 1851 to have detachments stationed at Calicut and Mallapuram. This decision was the origin of an effort to build Churches in both stations.

Colonel Welsh describes [1] Calicut in 1817 as a very small civil station, in which there were a few English officials living in the garden houses; among them were a Babington, a Hudleston, a Whish, and a Hewetson, well-known names in Madras history. He gives the origin of the name of the place as Koekota, the cock-fort, and tells the story which has been reproduced in the *Imperial Gazetteer* of India. There are other and more probable derivations such as Kalikota and Coilkota. Whatever the origin of it may be the word "calico" is derived from it.

The detachments of British troops came from Cannanore. Calicut and Mallapuram were consequently made outstations of Cannanore and were visited periodically by the Cannanore Chaplain. At Calicut the services on Sunday were held in the German Mission Chapel. They were conducted by the Chaplain when he was present, and by the German missionary when he

[1] *Reminiscences*, ii. 81.

ST. MARY'S, CALICUT.

was not. The use of the Mission Chapel involved of course some wear and tear; and it necessitated in course of time either enlargement or rebuilding. The missionary decided to rebuild, and asked the Government of Fort St. George to assist. They agreed to make a grant of Rs.500,[1] but this was not enough for rebuilding purposes, and it was spent over repairs and enlargement.

At this period the declared policy of the Directors was to separate their own from missionary concerns, so as not to give the impression that they were, either directly or indirectly, aiding and abetting missionary endeavour.[2] It is not surprising, therefore, to find that within a short period of the granting of this sum of money the Archdeacon of Madras suggested the propriety of procuring a suitable building for the purpose of divine service, and that meanwhile a room in the Collector's office should be used by the civil population, and a room in the barracks by the soldiers.

In September, 1856, Calicut was made a separate Chaplaincy with Mallapuram as an outstation. The first Chaplain was the Rev. W. W. Lutyens, who had taken a prominent part in Church building at Bangalore; and he set to work immediately to try and get a Church built at Calicut. By the following May the Governor in Council informed the Directors[3] that they had sanctioned the building of a Church at Calicut to accommodate 150 persons, for Rs.4,820, and of a room for divine service at Mallapuram for Rs.2,920, and that Colonel Faber, Chief Engineer, had planned the buildings. The Calicut design was made to include the possibility of enlargement, by working into the side walls arches which could be opened.

The local difficulty was the site. According to rule half the cost of a Church at a half-civil and half-military station like Calicut would have to be provided locally. If the Church was to be built near the barracks, which were about three miles from the civil station, it was not to be expected that the civil residents would subscribe the local share. If it was to be built at the civil station it would have been of no use to the

[1] Consultations, Jan. 13, 1854, 1, 2, Eccl.
[2] *See* vol. i. 247, 271, 576, 600, 637.
[3] Letter, May 12, 1857, 22–31, Eccl.; Letter, Dec. 15, 1857, 26–30, Eccl.

soldiers. Lutyens was instructed by the Archdeacon to confer with the Collector of the Distrcit. Nothing came of this conference before Lutyens retired in 1860.

He was succeeded by the Rev. J. McKee, who took a keen interest in the matter and succeeded at the end of two years in effecting a compromise, by which the Church was to be built midway between the barracks and the town. A fresh design was supplied by Captain Beans, R.E., the District Engineer, the cost of which was to be Rs.9,085. The Government undertook to grant Rs.4,500 towards the cost.[1] The Church Building Society promised Rs.2,000,[2] and the rest of the money was subscribed locally.

The building committee consisted of Messrs. G. A. Ballard, Collector and Magistrate; H. D. Cook, District and Sessions Judge; J. F. Punnett, Merchant; Captain Beans, and the Rev. J. McKee. The foundation stone was laid in the presence of a large gathering of Europeans and Eurasians on June 3, 1863; the building was completed in September, 1864, and consecrated by Bishop Gell on the 28th of that month, being dedicated to God's service and named in honour of the Blessed Virgin Mary. The bell was presented by Mr. W. Maylor, a resident merchant; and the harmonium was given by Mrs. Ballard.

Within a short time it was found that the Church was in a very inconvenient position. The military authorities raised objections. Arrangements were made for the parade service of the soldiers in the barracks in a room set apart exclusively for the purpose; and the arrangement has continued to the present time. The building was a mere shed with mat shutters all round.

In 1875 the Rev. A. W. Rebsch made some suggestions for the improvement and the rearrangement of the furniture in the Church; but he was transferred to the Bengal establishment before he had time to carry out the alterations. They were, however, carried out by his successors. The sanctuary floor was raised a foot above the level of the nave; the altar was placed on a wooden platform; new lamps were provided;

[1] G.O. April 11, 1863, No. 87, Eccl.

[2] Dec. 1862, and March, 1863.

texts painted on zinc were placed over the east window; and a handsome pulpit took the place of one that was both plain and cheap. These alterations were made mostly by the Rev. J. W. Wynch, who was placed in charge of Calicut in addition to his duties at Coimbatore in the years 1877–78. He was also instrumental in raising the funds to provide new Eucharistic vessels, a cross and candlesticks for the altar, a sanctuary carpet and other adornments. In this effort he was greatly assisted by Mr. Herbert Wigram, the Judge.

A few years later the Church had to be re-roofed, and the wooden ceiling renewed. This was done when the Rev. Dr. R. J. Brandon was Chaplain. He was also responsible for several minor improvements. When the Rev. F. N. Crowther was appointed in 1887 the altar cross had disappeared, and he gave a new one. He and Mrs. Crowther were liberal in their gifts. They presented an ornamental prayer desk and chair for the use of the Chaplain in the choir; these were both carved at Cochin under the superintendence of Mr. A. F. Sealey, whose name will long be remembered in that ancient settlement. They also gave the Church a new font. It was made in their verandah by a clever native workman. The design was taken from a photograph of the font at Hexham. The bowl is a solid block of blackwood,[1] which was given by a European timber merchant at Calicut for the purpose. Round the bowl is carved the text, 'Suffer little children to come unto Me,' in early English letters. Above and below the text are wreaths of ivy leaves. The shaft is an octagon of white cedar wood; and there are outer supports of ebony pillars. The base is a circular block of blackwood. The bowl is fitted with an ornamental brass basin, which was given by the congregation. From time to time other gifts have been made. As in other similar stations the Civil officials have always been generous and kind. In particular Mr. Frank Wilkinson, one of the District Judges,[2] who was instrumental in building the Church at Hosur, gave a set of service books and other things when they were required. Mr. Ralph Benson,[3] when District Judge, was equally kind.

[1] West coast mahogany.

[2] Afterwards a Judge of the High Court.

[3] Afterwards a Judge of the High Court and created K.C.S.I.

There are two memorial tablets in the Church, one commemorating Dr. H. G. Henderson, who died in 1877, and the other Mr. E. S. S. Thompson, who died in 1887. The cemetery in use adjoins the Church. When it was laid out a large portion was left unconsecrated for the use of Nonconformists. Up to the year 1900 only one grave had been dug in this part. Application was therefore made to the Government to allow two-thirds of it to be consecrated. The old cemetery has been in use for over two hundred years. The oldest monument is dated 1717. It covers the grave of Richard Harrison, a young man of about twenty years of age, who is thought to have been the son of the Governor of Fort St. George. Between that date and 1820 the monuments are mostly of Civil officers on the Bombay establishment. From that date to the present the monuments are those of Madras Civil and Military officers. They include the names of John Babington, M.C.S. (1822), whose wife was a Miss Roebuck; Harry Gough, of the King's 25th Regiment (1846); Robert Wyse, of the King's 45th Regiment (1849), killed in the Moplah rising of that year; John Chester, M.C.S. (1850), son of the Chaplain; and Henry Valentine Conolly, M.C.S. (1855), who was assassinated by Moplahs; he was a brother of Arthur Conolly of Bokhara fame; their father, Valentine Conolly, was a Surgeon on the Madras establishment.

In the year 1889 [1] a brief account of the Chaplaincy work at Calicut was supplied to the *Diocesan Record* by the Rev. Dr. R. J. Brandon. By that time there was a parade service at the barracks at seven in a room which had no proper Church furniture; Sunday school and Matins in a room in the Collector's office at ten for the benefit of the Europeans and Eurasians of the town; and Evensong at the Church itself, which was mostly attended by those who had conveyances. Never was a greater mistake made than when the compromise was effected and the Church built in its present position. Dr. Brandon records, however, that there was a large native congregation at the Church in the mornings, ministered to by a native priest of the C.M.S.

The room in the Collector's office set aside for service

[1] *Madras Diocesan Record*, p. 13.

on Sunday morning was inappropriate and was rendered unpleasant by its surroundings. Dr. Brandon felt the inconvenience of it and raised some money to erect a special building in some better spot. Mr. Crowther went on collecting till sufficient had been given for the purpose. The difficulty was to get a site; land in a central position in the town was valuable; eventually the Municipality granted a site in a corner of the compound of the Travellers' Bungalow, on condition that the building might be used as a Library on the ordinary days of the week. There was no objection to this. The room was accordingly built and furnished, and the east end was so arranged that the sanctuary could be curtained off when not required for divine service. The influence of Mr. and Mrs. Ralph Benson and the active co-operation of a zealous parishioner, Mr. Baker, were the main causes of the success which crowned the efforts of the Chaplains already mentioned.

Calicut has three outstations, Mallapuram, Vayitri, and Meypadi. In 1888 and for some years after it was not found possible to send a Chaplain to Cannanore. The Chaplain of Calicut was therefore put in charge of Cannanore and its outstations of Tellicherry, Manantoddy, Tirhoot, and Sultan's Battery. This arrangement gave him nine stations to serve, at three of which there were detachments of British troops. The Rev. John Black wrote an account [1] of his effort to fulfil his obligations in 1895. Owing to the excellent system of Lay Trustees, who are willing to officiate in the absence of the Chaplain, it was possible to administer the sacraments in each place at least once a quarter, and at the larger stations oftener, without depriving the other stations of the privilege of sacramental worship.

Christ Church, Mallapuram.—It has already been mentioned that British troops were sent to this station in 1851, and that the erection of a building for divine service was sanctioned in 1857 at a cost of Rs.2,920. The building was completed [2] in 1858 at the cost of Rs.3,290, and was used for the first time by

[1] *Madras Diocesan Record*, 1895, p. 59.

[2] G.O. August 6, 1860, No. 1669, Works. See also Madras Consultations, Oct. 5, 1858, 5, 6, and Nov. 30, 1858, 3, 4.

the Chaplain of Calicut, the Rev. J. McKee, soon afterwards. There is a raised masonry floor space measuring about 83 × 50 feet. On this stands the building with a verandah 9 feet deep all round it. The room intended for divine service measures about 40 × 30 feet. The rest of the space east of the room is divided off and arranged as quarters for the visiting Chaplain, who is given two rooms and a bathroom. It cannot be ascertained if the main room was ecclesiastically furnished in 1861 or not. When the station was visited in 1877 by the Rev. J. W. Wynch, there was no furniture in it. With the assistance of the officers and men of the Detachment [1] he made a raised platform at the east end, placed an altar on it, vested it as well as he was able, and adorned it with a wooden cross and candlesticks. He obtained through the Archdeacon a grant from the Government for a wardrobe for the altar coverings, etc., and a chest for the record and register books. The seats for the congregation continued to be brought from the barracks when required.

Soon after these improvements were effected, a portion of the barracks was destroyed by fire. The men were accommodated in the hospital, and the hospital was moved to the chapel. When the burnt barrack was rebuilt, there occurred one of the periodical Moplah risings, and the chapel was utilized to house the extra troops sent in to quell it. The misuse of the building lasted from 1879 till 1885, by which time the original and intended use of the building was completely forgotten. It was thought and believed that the room was merely a barrack room which was lent for divine service when required. The Rev. R. J. Brandon made the necessary inquiries and addressed the Government, and the result was [2] a grant of Rs.1,000 for repairing the Church, and of Rs.770 for building a wall round it. Dr. Brandon was succeeded by the Rev. F. N. Crowther before the work was finished. Crowther asked the Government to furnish the Church properly. This was done in 1887 and 1888 at the cost of Rs.1,058.[3] The pulpit, seats, choir stalls, etc., were made in the German mission workshop at Calicut;

[1] The 48th (Queen's) now the 1st Northamptons.

[2] G.O. August 16, 1886, No. 2051, Works.

[3] G.O. Sept. 22, 1888, No. 2976, Works.

the Chaplain's stall was made in Madras. Everything that the Rev. J. W. Wynch had put in had gone astray. There was neither altar nor covering nor ornament, nor wardrobe nor chest nor even register book to be found when Dr. Brandon brought the misuse of the room to an end in 1886.

After two years' duty elsewhere Mr. Crowther returned to Calicut in 1890. The problem he set himself to solve was how to prevent the secularization of the 'room for divine service' at Mallapuram in the future. His difficulty was that he had not, either at Mallapuram or at Calicut, copies of the correspondence or the Minutes of Consultation of 1857, nor of the Government Order of 1860, which have been referred to above. He did not know that the room had been erected for divine service. It is more than marvellous that the Ecclesiastical Under Secretary and the Archdeacon were equally ignorant of that fact. Before Mr. Crowther succeeded in persuading the authorities to allow the building to be consecrated, that is, set apart from all profane and common use, and retained exclusively for religious worship and instruction, the Government asked the commanding officer to say if he had any objection to handing the building over to the ecclesiastical authorities. The Government acted as if the building were a barrack and was being used as a favour as a room for divine service; whereas in reality it was a room for divine service which had been used as a favour as a barrack. The commanding officer saw no objection; and so 'the building at Mallapuram used as a Church' was placed under the Ecclesiastical Department with a view to its being consecrated.[1]

The Church was accordingly consecrated by Bishop Gell of Madras on November 24, 1891, and was named Christ Church in honour of the Saviour. When its ancient dignity was restored and a new dignity added to it, gifts began to pour in from the officers and men in the station. The 1st Norfolk gave the Sanctuary carpet; the 2nd Suffolk gave a harmonium organ and the lamps. By subscription various articles of necessity or adornment were added. The Government provided an iron safe for the custody of the plate and the records, and gave a considerable portion of the cost of the communion plate itself.

[1] G.O. August 8, 1891, No. 54, Eccl.

There is, of course, a small cemetery. It is about 300 yards from the Church. It contains the remains of men killed in Moplah outbreaks, and a few who have fallen victims to the climate. One grave contains the remains of a young officer of the 1st Norfolk Regiment, Lieutenant Howard, who wounded a tiger and followed it into the jungle on foot in the year 1889.

Vayitri—pronounced and formerly written Vythyry. This is another outstation of Calicut, from which it is thirty-nine miles distant. It is the centre of a planting district in the Wynaad portion of the Western Ghauts. The road to it from Calicut passes through a very beautiful country ; and the high elevation of the district itself gives the air a freshness which is a delight to visitors from the coast. On the other hand, the rainfall during the south-west monsoon is exceedingly heavy. Coffee planters began to settle in the Wynaad soon after the Mutiny, and the success of the pioneers attracted others. Their estate labourers were collected from the coast towns, among them being a few Christian families.

In the year 1874 the Rev. S. Percival, a missionary of the Church of England, was in charge of the Wynaad mission and was ministering to the colony of planters in the Wynaad district. He represented to the Bishop the desire of the community to have a Church and a churchyard in a central position, where they could worship and bury their dead. One of the planters, Mr. Glasson, gave a site for both, which was legally conveyed to the Bishop and the Archdeacon in trust ; and it is believed that this site was consecrated. Mr. Percival collected about Rs.1,000. He applied [1] in 1876 to the Church Building Society for a grant. With the money collected he put in the foundations of a building to accommodate about seventy persons, and built the walls up to the window sills. This was in 1877. In the following year he was moved to another station, and nothing more was done till 1883. The desire for a Church had not evaporated, but the planters had lost their collector of funds, and none of them cared to make the necessary appeal. In 1883 they hired a Room three miles from the Church site, and used it for service regularly till 1885. Messrs. W. Chamier,

[1] C.B.S. Minute Book, September, 1876.

ST. JOHN'S CHURCH, VAYITRI.

Rimington, Winterbotham, and J. F. Jowitt officiated in rotation, and read a sermon chosen by the Chaplain of Calicut. The position of the Room was not as central as was desired. A thatched building with jungle post supports and mat walls was therefore built near the site of the proposed Church, and was regularly used from 1885 to 1889 when the new Church was finished. This was due to the exertions of Mr. W. Chamier and the new Chaplain, the Rev. R. J. Brandon, who threw himself into the work of completing what Percival had begun.

Dr. Brandon obtained grants from the S.P.C.K. in London [1] amounting to Rs.750, and he collected the whole cost which amounted to Rs.5,507 by appeals in and beyond the district. The foundations were slightly altered to suit the new plan of having transepts and a chancel. The Church was built of brick, which was plastered with cement to keep out the damp. All the heavy furniture was made of blackwood. The altar rails of brass on wooden supports were presented by Mr. E. C. Mitchell. The brass ornaments were gifts from other planters. The frontals and altar linen were the work of the Misses Hockin, sisters of a planter who succeeded Chamier as Lay Trustee. The small organ was the gift of the congregation. The handsome reredos was the gift of the Chaplain and Lay Trustees of Coonoor. And one notable gift, a collection bag with ebony handle and silver fittings, was presented by a member of the native congregation.

The Church was dedicated to God's service by the Rev. R. J. Brandon on September 22, 1889, and has been in regular use since then both by the European and the native congregation of the Church of England. The two Churchwardens are planters who are nominated for office by the Chaplain of Calicut.

There are two other planting centres in the Wynaad district, Meppadi and Manantody, where there are no permanent Church buildings, but where the planters have made efforts to provide themselves with temporary places of worship. At Meppadi the building has a stone foundation and is nicely appointed within. It is due to the effort made by Mr. W. Mackinlay in 1887, who for several years conducted the Church service within

[1] S.P.C.K. Reports for 1886 and 1890.

it week by week in the absence of the Chaplain. At Manantody there is a similar building without the stone foundations.

All three buildings are visible proofs of the desire of the planters for religious worship. At the same time they are a reminder that planters have souls as well as other people, though they are not able to support a padre of their own. The great kindness of the Government in allowing one of the Chaplains to minister to them periodically has been greatly appreciated.

Christ Church, Salem.—Before the Church was built on the Shevaroy Hills, Yercaud was looked upon as an ecclesiastical adjunct of Salem. But when the Church was built at Yercaud and a resident clergyman was arranged for, Salem was looked upon as an outstation of Yercaud, and was visited monthly accordingly. There was no Church at Salem, but there was a small chapel belonging to the London Missionary Society, which for many years had been placed at the disposal of the Church congregation for their Sunday service. For more than a third of the nineteenth century there was peace and goodwill between the Company's officials and the London Missionaries, who were willing to read the Church of England service, and whose ministrations were gratefully accepted [1] in the absence of the Chaplains. Then the politics of the period stirred up ill will between them; and there ensued a long period of mutual distrust. Occasionally this made itself felt at Salem, and it was actually the cause of the building of Christ Church. In 1866 the European, Eurasian, and Native members of the Church at Salem were sufficiently numerous to move in the matter of erecting a building for themselves. They formed a small committee and appointed Mr. H. Gomez honorary secretary, with the intention of collecting money for the purpose. They said, 'the building of a Church will do away with the objections hitherto raised by some of the Ministers of the Church of England on the one side, and some of the missionaries of the L.M.S. on the other, to Church services being held in the L.M.S. Chapel.' Some money was promised, but not much was done till Easter, 1868.

[1] See vol. ii. chap. x.

CHRIST CHURCH, SALEM.

At that time Mr. C. N. Pochin and Mr. Duncan Irvine, of the Madras Civil Service, were the guests of the Rev. D. G. Clarke at the Yercaud Parsonage, and the party was discussing the possibility of 'having a Church of our own' at Salem, instead of being dependent upon the courtesy of the L.M.S. Mr. Pochin said he would give Rs.1,000 towards it. That promise set the subscription list on its successful journey, and the old Salem committee was re-formed. It consisted of Europeans, Eurasians, and Natives, for the Church was intended for both English and Tamil services. Mr. C. N. Pochin, the Collector, was President; Mr. Duncan Irvine, M.C.S., was honorary secretary; Mr. J. W. Johnston, Treasury Deputy Collector, was the honorary treasurer; among the other members were the Rev. D. G. Clarke, Mr. James Fischer, Mr. C. F. Chamier, M.C.S., Mr. Misquita, Mr. Gomez, Mr. David Paul, Mr. Devasagaiyam, etc. Among the subscribers were :

	Rs.		Rs.
Mr. C. N. Pochin ..	1210	Mr. Middleton	50
Rev. D. G. Clarke ..	100	Mr. C. Pritchard ..	50
The Bishop of Madras ..	150	Mr. J. C. Hanyngton ..	500
Mr. H. Boalth	50	Mr. R. K. Puckle ..	50
Mr. MacFarlane ..	100	Mr. Devasagaiyam ..	200
Mr. R. Fischer	300	Mr. C. T. Longley ..	400
Mr. Gomez	200	Mr. H. Austin	50
Mr. Moses Pillai ..	60	Mr. J. Longley ..	50
Mr. F. R. Price ..	100	Messrs. Wilson & Co. ..	100

and there were other subscriptions which brought the amount promised up to Rs.3,800.

The Consulting Architect to the Government was then asked to prepare plans and estimates. His design was exceedingly good, and his estimate of cost—Rs.9,127—was a high one; both were accepted. The committee then approached the Church Building Society,[1] and obtained a grant of Rs.1,500. This promise enabled them to approach the Government and to assert that they had local promises to the amount of Rs.5,300. They added to the estimated cost of the building a sum of Rs.1,897, the estimated cost of the furniture, and they asked

[1] C.B.S. Minute Book, Nov. 1868.

the Government to give a grant of Rs.4,512, which was half of the total cost. This request was granted.[1]

A difficulty about the site caused a delay of two years. A site had been acquired, but it was not a site that any one liked. There was another site near to the old cemetery which every one agreed was the right place for the Church if it could be obtained. It was the property of Mrs. Thomas Foulkes, the daughter of Mr. Robert Fischer, and on it stood a small club house. Mrs. Foulkes agreed to exchange sites, though it involved some loss to herself. And so the club house was removed and the Church built in its place. The foundation stone was laid on September 16, 1871, by the Rev. D. G. Clarke, in the presence of a large gathering of Church people, including Mr. C. T. Longley, the Collector, and Mr. E. F. Elliott, the Judge.

Most of the furniture and fittings were given by Mrs. Foulkes, the lectern being a special gift in memory of her daughter, who died in 1870. Mr. James Fischer gave the beautiful east window and reredos in memory of his wife who died in 1861. The circular window at the west end was erected in memory of Mr. E. F. Elliott. The font was purchased.

The plan of the Church includes a nave, chancel, and sanctuary. The whole interior length is 68 feet. The nave is 47×22 feet. The chancel is flanked by an organ chamber and a vestry; and there is a deep verandah on each side of the nave. It was estimated at the time the Church was finished that the whole cost of building and furnishing amounted to Rs.15,000. The Government gave the bell.

The Church was consecrated on October 26, 1875, by the Bishop of Madras, and was named Christ Church in honour of the Saviour. It contains some mural tablets, one of them being to the memory of Major Hodges of the Madras Police, who died in 1878. In the old cemetery near by are the graves of Robert Morris, who died in 1757; of Charles Carpenter, who died in 1818—he was the brother-in-law of Sir Walter Scott; and of members of the family of Fischer, Zemindars of the District since 1833.

[1] G.O. May 11, 1869, No. 80, Eccl.

CHAPTER XX

CHURCHES PROJECTED BEFORE 1862 AND BUILT LATER

All Souls', Coimbatore.—The station. In charge of the Chaplain of Coonoor. Effort to build, 1857. Second effort, 1867. New design. Government help. Estimate exceeded. Cost. Gifts. Consecration. More gifts. The Coimbatore Mission. The Parish Room. Cemetery. Memorials.

Pothanore.—A railway outstation. Services in the Library and Reading Room. The Railway Chaplain and the officials. The Reading Room given up for exclusive use as a chapel. The furnishing and adornment of it. 'St. Mark's.'

St. Stephen's, Berhampore.—The District. The Rev. W. B. Ottley agitates for a Church in 1855. His successful effort in 1866. The building. The famine of 1867. The rescued children. The 'Uriya flock.' Mr. A. P. Onslow's endowment. The Onslow Institution at Chatrapore. The school-chapel at Gobalpore. The Rev. W. B. Ottley's memorial. Consecration. The Chaplains. The cemetery. Ganjam as a mission centre.

All Souls', Coimbatore.—The district of Coimbatore is bounded on the north, west, and south by lofty mountains, which accentuate the picturesque character of the district itself. At the foot of the hills are immense tracts of forest. The average level of the district above the sea is 1,200 feet; and in consequence the heat is not so great as in places further to the east and nearer to the Bay of Bengal. For forty years before the fall of Seringapatam the district was the scene of much fighting between the Company's Madras army and the armies of Hyder Ali and Tippu Sultan. The four principal places in it were at that time four garrisoned forts which commanded the passes which led over the hills to Mysore on the north, to Malabar on the west, and to Travancore on the south. These forts, Erode, Caroor, Dharapuram, and Coimbatore were the scenes of constant conflict, and they frequently changed hands. In 1791 the fort at Coimbatore was gallantly

defended by a few hundred sepoys under Lieut. J. M. Chalmers[1] against a large Mysore army, but was eventually surrendered.[2]

Since 1799 the district has been under the Government of Fort St. George; and the town of Coimbatore has been the headquarters of the local administration. Owing to its position it has gradually grown in importance. By the middle of the nineteenth century the official and unofficial community of Europeans and Eurasians was sufficiently large to encourage them to ask for the periodical visit of a Chaplain. In 1855 a Chaplain was appointed to reside at Coonoor; and he, the Rev. H. Taylor, was instructed to visit Coimbatore and Palghatcherry once a quarter.

Up to the time of his appointment it was the rule and the custom to hold the Sunday services in the Judge's Court, as it was the largest public room in the station. These services were conducted by the senior Civilian. Henry Taylor was never happy in the Court House; he disliked the surroundings as well as the associations; and he persuaded the residents to make use of the High School as a temporary measure and to give money to build a small permanent chapel. In August, 1857, he applied to the Church Building Society for a grant to meet local subscriptions; and they promised[3] Rs.1,500. At the same time he applied to Government for assistance under the new Church Building Rules. The application was not granted. Taylor was not discouraged. He applied to the Church Building Society again in August, 1858, and asked for a further grant of Rs.1,000, on the ground that Government assistance had been withheld. The Society granted[3] the application on condition that the Church was built according to the plan and estimate submitted. In October, 1858, Henry Taylor and the Building Committee applied to the Government for a grant of teak timber from the forest preserves of the district in lieu of the money which had been refused, specially stating that it was 'required for the new Church about to be built by private subscription.' The Government referred the application to

[1] Afterwards Sir John M. Chalmers, K.C.B.

[2] Wilson's *History of the Madras Army*, ii. 212.

[3] This grant was never drawn.

ALL SOULS', COIMBATORE.

the Collector for report,[1] and instructed the District Engineer to give his aid in superintending the building.

There was something wrong. It was unusual for the Government to refuse assistance, and for the Building Society to attach such a condition as they did to their promise. It is possible that the local committee had prepared a design which aroused a suspicion that it could not possibly be carried out at the estimated cost. Anyway the reports of the Collector and the District Engineer put an end to Taylor's scheme and the local hopes; and nothing was done during the next ten years except the safe-guarding of the money which had been collected.

In 1867 the Rev. Dr. J. McKee was appointed Chaplain of Coonoor and visiting Chaplain of Coimbatore. He had had some experience of Church building in Travancore, and when he understood that there was a sum of money ready to be spent over a chapel, he re-opened the subject to the congregation. He was fortunate in having in the station at the time a number of officers well affected to the cause. There were Mr. F. M. Kindersley the Judge, Mr. Andrew Wedderburn the Collector, Colonel Swanston and Colonel Davies of the Police, Mr. H. R. Grimes, Superintendent of the Jail, and more especially Major W. H. Hessey, R.E., of the Survey Department, who assumed the burden of all the arrangements.

A building committee was formed; a subscription list circulated, and a large amount of money was collected in and out of the station. The old design of 1858 was put aside, and a new one prepared by the Consulting Architect to the Government of Madras, who estimated the cost at Rs.10,000. Major Hessey wrote to the Church Building Society, forwarding the plans and estimates and obtained [2] a grant of Rs.2,000. The Government sanctioned [3] a grant of Rs.5,000. The balance of what was required was in the hands of the Building Committee. The money had come so easily, that neither the Architect nor the committee hesitated to exceed the sanctioned estimate. In 1870 attempts were made to persuade the Government and the Church Building Society to increase their grants, but

[1] Letter Oct. 30, 1858, 14-18, Eccl.

[2] Church Building Society Minute Book, Jan. 1868.

[3] G.O. Aug. 13, 1868, No 179, Eccl.

without success.[1] The local committee was left the task of raising an additional Rs.3,767 for the building alone, and afterwards an additional sum for furniture. The Society for Promoting Christian Knowledge made a grant [2] of £20 ; and the good will of the residents was such that the rest of the money was soon raised. The cost of the building was officially Rs.13,767 ; but Major Hessey exceeded the estimate largely in internal ornamentation and paid the cost himself.

A similar spirit of zeal and liberality animated the residents when the chapel was ready for its furniture. Each gave a bench of six sittings of ornamental design ; and each gave money besides for other furniture, sufficiently handsome in design and execution to accord with the character of the building. If any names should be more specially mentioned than others they are those of Colonel Hessey and Mrs. H. R. Grimes. The memory of the courteous Christian officer and the kind lady of gentle speech is still green and fresh at Coimbatore. Mrs. Grimes ornamented the reredos with panels of painted zinc ; made the altar cloths ; adorned the altar linen with designs ; and with her husband gave the east window in 1872 in memory of a daughter who died.

The first resident Chaplain was the Rev. Henry Pope, who was appointed in 1870 when the chapel was nearly finished and ready for use. Two outstations were assigned to him, Pothanore, where the Madras Railway had a small colony of subordinates ; and Palghât, which was at that time both a civil and a military station. As soon as the Chaplain was appointed, separate register books were supplied ; and arrangements were made for the consecration of the building, which took place on January 27, 1872. It was dedicated to the service of God, solemnly set apart, and named in honour of All Souls.

The residents had done so much for themselves and their Church that there was a tendency up to 1874 to claim the right of ownership for themselves. The claim involved a confusion

[1] G.O. March 10, 1870, No. 29, Eccl. ; April 13, 1870, No 47, Eccl. ; and July 14, 1870, No 2211, Works.

Church Building Society Minute Book, Nov. 1870.

[2] S.P.C.K. Report, 1871.

of thought and a misunderstanding of the meaning of consecration. After this act there was no longer a question of private ownership. Bishop Gell understood this, and in 1874 the trust ownership was definitely transferred [1] to the Government, as the best possible trustee, with the consent of all parties. The claim was founded upon the fact that the building and furniture had cost nearly Rs.20,000, and that only one fourth of this sum had been given by the Government.

The altar was without its usual ornaments until 1877, when brass candlesticks, cross and vases were presented by the Rev. J. W. Wynch. These were afterwards stolen; but Mr. W. S. Whiteside, who was forward in all good works not only at Chittoor in his own District, but also wherever he visited, replaced the cross by a still more handsome one; and Mr. Duncan Irvine gave the candlesticks and vases. This was in the year 1888, when the Rev. J. B. Trend was Chaplain. Mrs. Trend left specimens of her beautiful needlework at Coimbatore as at other stations, by renewing the altar frontals and linen, and providing markers for the service books.

The Coimbatore Church mission has an interesting history. The earliest record of it is the year 1829, when the Collector, Mr. John Sullivan, wrote to the S.P.G. Committee in Madras as follows:

'We have got a small but interesting congregation of native Protestants here, who have wants which I must get supplied through your agency. They are descendants of some original disciples of the apostle Schwartz and do honour to their spiritual father. They join in our English Church service on Sundays; and when they get supplied with Tamil Prayer Books, we shall have the service read amongst them in their native language on Sunday evening.'

In the same year the Rev. John Hallewell, Chaplain of Cuddalore, passed through the station and ministered to the Christian brethren he found in it. On his arrival at Cuddalore he wrote the following letter to them. The letter was preserved by the descendants of one of the brethren to whom it was addressed, and was shown to the Rev. D. W. Kidd, Chaplain, in 1891.

[1] G.O. Oct. 14, 1873, No. 222, Eccl.; and Aug. 20, 1874, No. 196, Eccl.

'To Francis Nulla Pillai, Devasagayam Pillai, and the rest of the Christian Brethren at Coimbatore.

'My dear Friends,

'I am sure you will be rejoiced to hear of our safe arrival at this place, and that we had a very pleasant and prosperous journey from Coimbatore. I trust you are all in good health, and that you are by God's help growing in the knowledge and love of God. My wife and myself often think of you, and of the Christian fellowship we had with you while at Coimbatore, with very great pleasure. The newly married couples are we hope quite well, and living together in unity and godly love. Since my arrival here I have, agreeably to my promise to you, written to the Archdeacon and commended you all to his kind and fatherly care. He was delighted to hear such a happy account of you and of the progress you are making in the Christian race, and promised to bear you in his mind, and to use his best endeavours towards supplying Coimbatore with the services of a missionary. He will probably pass your way at an early period, when you will have the happiness of being introduced to him.

'Be assured, my dear Friends, that I shall at all times feel rejoiced in hearing of your welfare; but above all that the love of Christ is shed abroad in your hearts. You are a little band of believers in the midst of a vast heathen population, whose eyes are no doubt at all times watching you! Let your light then so shine among them, that seeing your good works they may be led to glorify our Father Which is in Heaven. Mrs. Hallewell begs to join with me in the best of wishes to you all; and believe me, my good friends, that I am and ever shall be, yours most sincerely and affectionately in the Lord,

'John Hallewell.

'*Cuddalore, November* 3, 1829.'

Mr. Kidd published the letter in the *Madras Diocesan Record*,[1] together with some remarks. Hallewell was probably on his way from Ootacamund to Cuddalore. The Christians he met and ministered to were probably Christians of Tanjore or Trichinopoly who were employed as clerks in the Government offices. Archdeacon Robinson, to whom he wrote, was very sympathetic with the mission work in the Archdeaconry;

[1] *M.D.R.* 1891, p. 47.

but he could do nothing. The S.P.C.K. missionaries were fully employed elsewhere; so also were those of the C.M.S. and the S.P.G. The London Missionary Society commenced their work at Coimbatore in 1830, and in course of time absorbed these and other native Christians who had been nursed in the cradle of the Church. Between 1830 and 1890 the process of absorption went on. When Mr. Kidd arrived at Coimbatore in 1891 he found about one hundred Christians in the town and another two hundred in the district who were in reality children of the Church. Among them were Government clerks, pleaders, and domestic servants. With the approval of the Bishop, Mr. Kidd gathered these together as a congregation, ministered to them in their own tongue in All Souls' Church, appointed first a Catechist and then a native Priest of the S.P.G. to minister to them, and was afterwards partly instrumental in getting them assistance to build a Church for themselves. In all that he did he was assisted by the Rev. W. L. P. Shaw, the Railway Chaplain at Pothanore, who also ministered to a small native congregation at his head station.

The building at the back of the Church is the Parish Room. Mrs. Grimes collected some money for a parsonage soon after the Church was consecrated. The fund grew very slowly. When the Rev. W. W. Elwes was Chaplain in 1880 he suggested that a parish room was much more wanted than a parsonage. At about the same time Mr. F. C. Carr-Gomm had a marvellous escape from death by an accident,[1] which was due either to the vice or nervousness of his horse, and he desired to make a thank-offering for his safety. He would help the parish room scheme, but not the parsonage. So Mrs. Grimes gave way. The room has certainly been of great service to the Chaplains.

The tablets in the Church are of course modern; but in the old station cemetery there are monuments which date back to the beginning of the nineteenth century. They recall the names of John Sullivan, 1821; and J. C. Morris, 1828; Richard Clive, 1831; J. C. Wroughton, 1847; William Harington, 1849; George E. Bird, 1875; and Alexander Webster, 1879;

[1] He was thrown from his dog-cart into the river between Coimbatore and Pothanore.

all of the Madras Civil Service. Up to the middle of the century Coimbatore was a military station. A few British officers died whilst serving in it; among them being Captain C. C. Bell, 1833, and Lieutenant H. Briggs, 1834, whose names are well known in Madras history.

A large square mausoleum covers the remains of Captain Temple, who was killed during the siege of 1783; and an obelisk marks the grave of Lieutenant Morgan Stanley and the British soldiers who fell at the siege of Caroor in the same year.

Pothanore.—It has been mentioned that this is one of the outstations of Coimbatore. It is a small railway junction, where a branch line proceeds northward towards Ootacamund. The Madras Railway Company built workshops and bungalows here for some of their engineers and mechanics. They were always considerate of the best interests of those they employed, and from an early period in their history they set apart a bungalow as a Library and Reading Room, and allowed it to be used on Sundays and the chief Festivals of the Church for divine service. After a few years a clergyman to officiate as Railway Chaplain was obtained from England, and the visits of the Coimbatore Chaplain came to an end. The railway officers were generally helpful, like the civil and military officers in civil and military stations. They carried on the tradition of lay help by conducting the public services of the Church in the absence of the Chaplain in the most kind and commendable way. In 1898, when the Rev. Walter Naish was the Railway Chaplain, the Madras Railway Company built a larger and more commodious Institute, and gave up the old Reading Room for exclusive use as a Church. This action of the Company not only pleased the Chaplain, but the congregation as well. From that moment they began to take an interest in the furniture and adornment of the building, by presenting gifts. Tables gave place to chairs and kneelers; the altar was properly placed and vested and adorned; there followed by united effort a harmonium, a voluntary choir, cassocks and surplices, and the furnishing of the room with appropriate decoration. The help of the railway officers continued with increased earnestness and zeal; and all were

THE POTHANORE CHAPEL.

pleased to have a regular place of worship and religious gathering. It is of pathetic interest to know that they called the building St. Mark's Church. The name indicated their longing for a real consecrated House of God.

St. Stephen's, Berhampore.—This station is in Ganjam, one of the five northern Circars. By treaty with the ruler of the Deccan, the District has been part of British India since 1766. Owing to the independent spirit of some of the larger landowners, and the difficulty of getting at them to punish their insubordination, the District was not reduced to order till the year 1832. In that year a Madras Civilian, Mr. George Russell, after whom Russelkondah is called, was sent north for the purpose of establishing and maintaining order. He had with him a military force under the command of an experienced Madras officer, and was successful in putting an end to the lawlessness which had hitherto prevailed.

The town of Ganjam was the official capital from 1766 to 1815, when its unhealthiness caused it to be deserted by the Civil officials in favour of Berhampore. The old Ganjam Fort and the bungalows round it are now in ruins ; but the cemetery is still kept in order. It contains monuments of civil and military officers between the years 1766 and 1858 ; among them were some with memorable names, such as De Morgan, Tyrrell, Maxwell Stone, and Berkeley.

In 1815 Berhampore became the Headquarters of the Civil officials and of a Madras Infantry Regiment. It is 656 miles from Madras, and 9 miles from the coast, where its commercial port, Gopalpore, is situated. At this port there were still at the end of the nineteenth century a few European and Eurasian merchants, and Eurasian clerks employed by them.

In the year 1834, Mr. George Russell took up his residence at Chatrapore, as a more convenient centre for administrative purposes ; and it has been the residence of his successors, and of a few other European officials since that date. Chatrapore is 13 miles from Berhampore. At the end of the century it had a small population of Europeans and Eurasians.

Russelkondah was a new centre created by the same administrator. It is 50 miles from Berhampore. Here was stationed

a wing of the Madras regiment whose headquarters were at Berhampore; it was withdrawn before 1870.

Halfway between Berhampore and Russekondah is a place called Aska, where the son of a Madras civilian established a large sugar refinery. Associated with him were a few Eurasian subordinates.

In the year 1855, Berhampore with its four outstations was constituted a Chaplaincy;[1] and the Rev. W. B. Ottley was appointed to minister to the Europeans and Eurasians within its limits. Up to this time service had been conducted by the senior Civil and Military officers in the Regimental mess house. Ottley began at once to agitate for the building of a Church. He wrote to the Bishop and represented that as the station had been for many years a military station and was so still, the Government might be asked to build a small Church suitable to the local requirements, and to sanction the employment of the usual Church servants. The Government sanctioned an establishment of the necessary servants, but declined to build a Church on the ground that the continuance of the station as a military station was doubtful. They informed the Directors,[2] who approved,[3] and added this sentence, 'we presume that the Mess Room is used temporarily only, and because there is no other room at the station.' It was evident that they sympathized with the desire of the Berhampore Community to worship in a place set apart for the purpose.

When the anxious time of the Mutiny was over, Ottley set to work to prepare a design of a Church with the help of the District Engineer; and to collect subscriptions for the purpose of building it. According to the Government Rules, a grant in aid amounting to half the cost was payable by Government in the case of a Church in a civil station. And this is what Berhampore was declared to be. The design had the approval of the whole station. It had a bell tower, a gable cross, Gothic windows, and just that appearance of the Churches at home which appeals so strongly to the sentiment of the exile. The estimated cost of building and furnishing

[1] Letter, July 4, 1854, Eccl. Desp. Aug. 29, 1855, 26, Eccl.
[2] Letter, Sept. 22, 1857, 13, 14, Eccl.
[3] Desp. Aug. 11, 1858, 32, Eccl.

was Rs.11,532. Ottley was successful in collecting half of this sum, including a grant of Rs.500 from the Church Building Society,[1] and the Government gave the other half.[2]

The Church was designed to seat 100 persons. By taking a portion of the east end and making use of it as a Choir, the number of sittings has been reduced to 65. The Rev. C. E. Whiteley described it in 1888 as having an ecclesiastical appearance and a fair tower, and being well situated.[3] The Rev. H. B. Hyde, in 1899, spoke of it as prettily situated in a well-kept compound.[4] And a visiting Chaplain in 1910 spoke of it as a beautiful little English Church in a beautiful compound, reminding one of a village Church at home.[5] That was just the impression which W. B. Ottley desired it to give.

Whilst the building was being erected there occurred a very severe famine in Orissa. Many persons died of starvation, and many children were left destitute. Ottley rescued about forty of these, and appealed to the station to help him to board and lodge them. There was a limit to the ability of the station to give. By common consent the furniture of the Church gave place to the needs of the children; and that which was supplied in 1867 was of the plainest and cheapest description. Meanwhile Mr. Ottley collected Rs.10,000 for the children; and this sum was placed in the trust of the Bishop. There is also a house in Berhampore which belonged to Ottley and was given by him to the trustees for the same missionary object. The descendants of these children are numerous. They are known as the Uriya Flock. The difficulty of ministering to them has been that of language. The endowment collected by Ottley, which was increased on his death by a testamentary gift, goes to the support of the school for their children.

Mr. Ottley had a sympathetic fellow-labourer in Mr. A. P. Onslow, the Collector and Chief Magistrate of the District. On the death of his wife in 1855, Mr. Onslow gave

[1] C.B.S. Minute Book, December, 1866. In this application the cost of the building alone was stated to be Rs.7,100. It is probable that this estimate did not include the tower.

[2] G.O. Aug. 18, 1864, No. 225, Eccl.; Jan. 26, 1867, No. 17, Eccl.; and July 15, 1867, No. 135, Works.

[3] *Diocesan Record*, 1888, p. 117.

[4] Diary.

[5] *Diocesan Magazine*, Dec. 1910.

his house in trust to the Bishop and Archdeacon for the purpose (1) of keeping in repair the monument over his wife's grave in the Chatrapore cemetery, and (2) of founding and maintaining a school at Chatrapore in which religious instruction should be given according to the principles of the Church of England. In process of time a school house was built. In 1883 the house given by Onslow was sold, and the proceeds, Rs.12,000, were invested in Government stock. This sum and the rent of a small house built out of savings formed for some time the endowment of the 'Onslow Institution.' The house was sold in 1906: and the whole endowment is now invested in Government Bonds and held in trust by the Bishop. The Onslow Institution is a secondary school. The majority of the pupils are sons of the clerks employed in the Government offices. One of Mr. Onslow's successors, Mr. Forbes, gave a sum of money to the trust which produces Rs.10 per mensem. This is given to those who need assistance to pay their school fees in bursaries of Rs.5, Rs.3, and Rs.2 monthly. Divine service was conducted weekly in the Onslow Institution for the English-speaking congregation up to the end of the century. After that the Telugu-speaking Christians exceeded in numbers the English-speaking Christians, and the service was conducted in Telugu except when the Chaplain paid his occasional visits.

At Gopalpur there was formerly a rather large European and Eurasian population; but there were only a few left at the close of the century. The opening of the East Coast Railway ruined the sea-borne trade of the port. The Rev. D. J. French was instrumental in raising funds to build a school-chapel in 1883, which could be used both for school and religious purposes. In this project he was greatly assisted by a resident, Mr. Culpeper, who gave Rs.500 to carry it out. For many years the building was known as Culpeper's School. He did not, however, bear the whole cost of the building. The Government is said to have given Rs.500; and Rs.300 were collected in the station and the District.

The room was built as a Church of England schoolroom, in which religious instruction was to be regularly given to the pupils as at Chatrapore. It was to be used on Sundays for divine service and for Sunday school. In the absence of the

ST. STEPHEN'S, BERHAMPORE.

Chaplain, the services were conducted by one of the principal residents. It was described in the year 1900, by the visiting Chaplain,[1] to be decently furnished as a Church; there was an altar, properly vested within the rails, backed by a dorsal hanging; a credence table; a lectern; and a vestry. People who attended the services sent their own chairs in advance.

Berhampore is remarkable for the long tenure of the Chaplaincy by the Rev. W. B. Ottley. He was a missionary hearted man, so exactly suited to the needs of the District, and so much beloved by European, Eurasian and native alike, that neither Bishop Dealtry nor Bishop Gell cared to transfer him. He served at Berhampore from 1856 to 1876, when he retired; and he volunteered to go on acting as Chaplain of the station without emolument as long as his health permitted. He continued his valuable work in the station till 1881, when he was obliged to recruit his health in England. The register and record books date from the first year of his office. The Church plate is dated 1858. The register books for the Uriya Flock were obtained in 1867. He built the Church and the Uriya Mission School. But the elegant furnishing of the Church was left for his successors, and some of it was done in his memory, as a brass plate records: 'The pulpit, lectern, and lamps are given to the glory of God and in memory of the Rev. Warner B. Ottley, M.A., for many years a Chaplain of this station.' The altar ornaments and the choir stalls were due to the Rev. D. J. French; the marble platform for the altar, and the American organ, were due to the efforts of the Rev. C. E. Whiteley. The handsome stone font with cover is inscribed: 'In memoriam C. G. Philipps, *Obiit* Jan. 14, 1866, *anno Ætatis suæ* 41.' The Church was consecrated on Jan. 12, 1874, by Bishop Gell, and named in honour of St. Stephen.

In 1875 extensive repairs were carried out to the structure and the furniture, which cost Rs.3,160. The Government gave Rs.495 of this sum.[2]

The names of the Chaplains of Berhampore up to the end of the century were these—

[1] The Rev. C. H. L. Wright.

[2] G.O. Oct. 8, 1875, No 249, Eccl.

The Rev. W. B. Ottley	.. .. ..	1856–81
,, C. E. Whiteley	.. .. ..	1881–82
,, D. J. French	.. .. ..	1882–84
,, C. E. Whiteley	.. .. ..	1884–94
,, John English	.. .. ..	1894–1900

The Rev. D. J. French died at Berhampore, and was buried in the Cantonment cemetery. The old town cemetery was in use by the Europeans of the station between 1800 and 1836. It contains inscribed monuments over the remains of members of the families of Gepp, Crowther, Bird, Cathcart and others. In the Cantonment cemetery are buried, among others, Lieut.-Colonel Poole, a son-in-law of General Conway, a young Civilian named Andrew Willimott, and the Chaplain mentioned above.[1]

There are still European Civil officials at Berhampore and Chatrapore; there are still Eurasian families at Gopalpore, Aska, and Russelkondah, as well as at the other two stations; there are still native Christians at all the stations; but as the troops have been withdrawn a Chaplain is no longer stationed at Berhampore. The Church, the Schools, the endowments, the Uriya Flock, not to mention the Europeans and Eurasians, seem to stand out as a challenge to the S.P.G. to enter into the labours of the former Chaplains.

[1] J. J Cotton's *Indian Monumental Inscriptions.*

CHAPTER XXI

CHURCHES PROJECTED BEFORE 1862 AND BUILT LATER

St. Thomas', Ootacamund.—Need for second Church, 1855. Talk of a corrugated-iron building. Petition of the residents. Lord Harris sends it to the Directors. The sensible reply. The Government offer to do more than was required. Directors decide to wait. Agitation recommenced, 1865. Archdeacon Dealtry takes up the matter. Grant from Church Building Society. Local contentions. Finance. Cost. Consecration, 1870. Memorials.

St. John's, Goodalur.—The place. Mr. R. R. Norman makes a beginning, 1858. The Church designed, but the building delayed and postponed. Mr. H. G. Sinclair and Mr. Norman's son complete the work. Consecration, 1889. Mr. E. Templeton Wright and the furniture. Mr. A. C. Alexander carries on the tradition. The visiting clergy.

St. George's, Wellington.—The cantonment of Jackatalla. First attempt to get a Church, 1857. Directors in favour. Secretary of State consents, 1858. Military Board obstructs. Delay. The Rev. B. S. Clarke obtains new benches. Second attempt, 1862. Third attempt, 1873, nearly successful. Fourth attempt, 1882, backed by Sir Frederick Roberts. The site. The Architect. Cost. Consecration, 1887. The old furniture and the new Later adornments. The Soldiers' Institute. The reason of the original delay.

St. Thomas', Ootacamund.—The first movement for the building of a second Church at Ootacamund began in the year 1855. Since 1831, when the first Church was consecrated, the number of residents in the station had greatly increased. Officers in the Company's service, who dreaded retirement to the cold and damp climate of the British Isles after a long residence on the plains of India, settled on the Nilgiris in increasing numbers as time went on. The improved means of communication made it easy for those on the plains to spend short leave on the hills. The consequence was that building operations went on apace, not only on the side of the lake where St. Stephen's Church was situated, but on the other side as well. By the year 1855 the

population had outgrown the capacity of St. Stephen's. It was able to accommodate the regular residents and a few visitors. As each hot season came round, officials and their families arrived at the Ootacamund from various parts of the Presidency and clamoured for accommodation in the Church.

Bishop Dealtry not only saw the need, but felt it as well. He had purchased a house on the other side of the lake, and had a practical experience of the inconvenience of the distance from the Church for those who lived on that side of it. He had read of the use of temporary buildings made of corrugated iron in England; and he wrote to the Government to make inquiry about the suitability of such buildings for India. The Government of Fort St. George passed on the inquiry to the Court of Directors, who sent out plans from a manufacturer, and orders to the Government to take the opinion of their engineers before adopting them.[1]

Before the arrival of these plans the resident and visiting officials had taken the matter into their own hands and petitioned the Government to build a proper Church, more suitable to the climate than a corrugated-iron building was likely to be. The petition was supported by the Bishop. They obtained a Gothic design such as they would have liked to see carried out. The Bishop sent the design, together with an estimate of cost amounting to Rs.38,462, to the Government, and asked the Government to give Rs.30,000 towards the expense. He grounded his appeal on the principles laid down [2] by the Court of Directors as to the building of Churches, one of which was that in all cases where a building was judged to be necessary, the amount of the grant should cover the cost of the solid and essential parts of the fabric, and that the ornamental parts should be defrayed by private subscription.

In sending the petition to the Directors [3] the Governor in Council admitted the insufficiency of Church accommodation at Ootacamund, but stated that many of the residents were either retired officers who had ceased to belong to the Service, or were persons who were never connected with it. They

[1] Desp. Dec. 12, 1855.

[2] Desp. to Bengal, April 28, 1852, Eccl.

[3] Letters, June 21 and July 6, 1855, Eccl.

added that the present Church was not stated to be inadequate for those actually in Government employment. This was an ungenerous way of looking at the question. About one-fourth of the total cost of building, furnishing, and enlarging St. Stephen's was paid by private subscription of the residents.[1] The Directors reminded the Government of this fact in their reply;[2] and they added that though the building was now maintained at the public expense,

'it would be manifestly unjust that the Government should claim for the use of their servants all the accommodation which it affords. In this view it may be found that the proportion of accommodation in St. Stephen's Church, to which Government may fairly lay claim, is insufficient for those residents and their families who are in the service of Government.'

Under these circumstances they were prepared to sanction a grant under the rules for the building of a new Church, if it was found to be impracticable to enlarge St. Stephen's; but the grant was not to be as large as the Bishop asked for. It was to be calculated on the cost of a plain substantial building sufficient for the purpose intended.

The Government of Fort St. George replied that the accommodation at St. Stephen's was scarcely sufficient for the servants of Government and their families at any time of the year, and altogether inadequate in the hot weather; and that the construction of a new Church was preferable to the enlargement of the old. They added that the number of additional sittings required for the Company's servants and their families was 150; but that when the new railway reached the foot of the hills, the residents would increase and the requirements would be greater. In anticipation the Fort St. George Government recommended the erection of a new Church for 500 people.

Their first recommendation was ungenerous. Now they were going to the other extreme and recommending much more than was necessary. The Directors opposed their second recommendation just as they opposed their first. They replied[3]

[1] See Vol. ii. 322–5.
[2] Desp. Jan. 16, 1856, 1–5, Eccl.
[3] Desp. July 22, 1857, 1–3, Eccl.

that they considered an enlargement of St. Stephen's to bring its accommodation from 344 to 500 would suffice; and they said that they would be willing to sanction Rs.20,000 for the enlargement.

'At the same time we think it desirable to postpone consideration of the matter till we can know if the experiment of an iron Church we have made at Rangoon will be successful or not. That Church accommodated 900 persons and cost Rs.28,000. It was designed with a due regard to architectural effect. Perhaps a similar building for 500 persons may suffice at Ootacamund.'

This letter arrived at a time of rebellion and political unrest. During that unhappy period there was no over-crowding at Ootacamund nor at any other hill station. Every man was required to be at his post. Archdeacon Shortland did not, however, allow the matter to rest. He looked forward to a time of peace, when the hill stations would again be full; and he wrote [1] to the Government and mentioned the inconvenience which awaited visitors and residents in the hills in the future. He suggested that a new Church might be provided at a smaller cost than the estimated amount; but nothing came of his suggestion. The whole question rested for nearly two years, whilst a report was awaited from Rangoon. When it arrived it was found to be unfavourable. The Government thereupon inquired [2] how much money could be raised locally, and promised a proportionate grant. After this there was a delay of another year. At the end of that time Bishop Dealtry wrote [3] that if the Government would build the shell of the proposed Church, funds might be raised for all other purposes. In reply, the Government promised a grant of Rs.20,000 towards the erection of a second Church in accordance with the suggestion of the Directors. It remained, therefore, for the Bishop and the local committee to raise at least a similar amount and, if possible, a larger one.

Bishop Dealtry died in 1861; and the whole question rested for four years. His son, Archdeacon Dealtry, became

[1] G.O. Oct 29, 1857, 9, 10, Eccl.

[2] Consultations, May 10, 1859, 9, 10, Works.

[3] Consultations, Mar. 22, 1860, 6, 8, Eccl.

ST. THOMAS' CHURCH, OOTACAMUND.

Chaplain of Ootacamund in 1865. As soon as it was known that he was anxious to carry out his father's wish, the local agitation recommenced. A wealthy resident, Mr. Jeremiah Ryan, who had made a fortune in Bombay, offered to build and endow a Church, if the Rev. Dr. G. U. Pope were appointed first incumbent. Dr. Pope was at the time the Head Master of a local boarding school for European boys. Though pressed by several influential persons, including Mr. J. W. Breeks, the Commissioner of the District, to accept the offer, Dr. Pope was unwilling to place himself in the position of subordination to the Chaplain of Ootacamund, who might be a man of a different school of thought from his own. In consequence of this refusal the offer was withdrawn.

It was unfortunate that the effort to build the Church was made at a period of acute contention between high and low Churchmen on the subjects of ritual, ceremony, and ornament. The latter party outnumbered the former, and decided that the proposed Church was to have no Christian symbol of any kind inside or outside. This decision of the majority alienated some who were willing and able to help. Mr. Ryan stood aside and refused to give anything. Dr. Pope gave his promised subscription, but declined to serve on the building committee. Archdeacon Dealtry persevered; and in spite of local differences succeeded in raising a large sum of money. He gave Rs.1000 to the building fund; and he applied [1] to the Madras Church Building Society for a grant, submitting the design and estimates sanctioned by the building committee at the same time. The design had been obtained from the London Diocesan Church Building Society for the building committee of All Saints', Bangalore; but it proved to be a more costly design than they could afford to adopt. The Madras Society made a grant of Rs.4,000. The estimated cost of the new design amounted to Rs.53,380 for the building alone. The purchase price of the site was Rs.12,000. These expenses together amounted to Rs.65,380. The Government undertook to give Rs.30,000 [2] if the Archdeacon raised the rest of the money. It was a hard task, and Archdeacon Dealtry nearly accomplished it before

[1] C.B.S. Minute Book, Mar. and June, 1866, and May, 1867.

[2] G.O. Jan. 29, 1867, 557–9, Works; and Mar. 25, 1867, 63, Eccl.

his turn of duty on the hills came to an end. He was succeeded as Chaplain, in the early part of 1869, by the Rev. W. W. Gilbert Cooper, who found the new Church roofed and glazed, but unfinished for want of funds. Only Rs.4000 were required. As no more money could be raised locally, he suggested the expedient of borrowing this amount from the Madras Church Building Society;[1] the suggestion was adopted by the committee, and the advance was made on certain easy conditions.

The estimate was exceeded during the process of building owing to various unforeseen circumstances connected with transport of material up the ghaut road. But the Church was finished and partly furnished at the beginning of 1870, and was consecrated by Bishop Milman, of Calcutta, on October 20 of that year. It was dedicated to God, and named in honour of the Apostle St. Thomas. It was generally understood that the dedication title included a reference to Bishop Dealtry, who initiated the scheme fifteen years before.

In the year 1888 the floor of the choir and sanctuary was laid with ornamental tiles at the cost of Rs.2,000; and as the old flooring of local cement had worn away, the Government paid half the cost of the improvement.[2]

The Church contains several handsome memorials of former servants of the Crown in the Presidency; and in the churchyard are deposited the mortal remains of some of them. Here rests among others the Rt. Hon. W. P. Adam, of Blair Adam, N.B., Governor of Fort St. George, who died in 1881. He was the nephew of General Sir Frederick Adam, G.C.B., who was the Governor between 1832 and 1837. Here also rest the bodies of Thomas Onslow[3] and James Grose, of the Madras Civil Service; Lieut.-Col. A. J. Hadfield, of the old 37th Madras Grenadiers, by means of whose resource and efficient leading the regiment greatly distinguished itself in the China War of 1860; Captain Eardley Childers, R.A., who was A.D.C. to the Commander-in-Chief, Sir Herbert Macpherson. And as one wanders through the hallowed ground, one notices memorials of others who have left their mark in the history of the Presidency,

[1] C.B.S. Minute Book, Mar. and July, 1869.

[2] G.O. Feb. 3, 1888, No. 17, Eccl., and Sept. 24, 1888, No. 2991, Works.

[3] Third son of Sir Henry Onslow, 2nd Baronet.

including those connected with the families of Sir Henry Bliss and Mr. Leonard Barrows.

St. John's, Goodalur.—The building of this Church is coeval with that of St. Thomas, Ootacamund. Goodalur was the centre of a coffee and cinchona planting district, which was thirty miles from Ootacamund in the W.N.W. direction. It is more celebrated for the beauty of its scenery than for the healthiness of its climate. The views from Goodalur over the Ochterloney Valley are always described by travellers as wonderful. The valley is about a thousand feet below the Goodalur level; it presents the appearance of a solid jungle of trees of all shades of green and brown and red, intersected here and there by what has the appearance of green rivers. At one time of the year Goodalur is very feverish and unhealthy. The pioneer planters found this to be the case even more than their successors. It was not long before they began to discuss the practical advantage of a Church. At an early period they set aside a site, which was the gift of an apothecary in the service of Government. Mr. R. R. Norman was the senior planter at the time. He collected subscriptions from his relations at home, and from friends and planters in the district. He obtained a design for a plain building from Captain Morant, R.E., who designed the Church at Wellington twenty years afterwards. The plan included a Church, a schoolroom, and a boundary fence. Mr. Norman was not able to carry out the plan as soon as he hoped. Indeed the work was at a standstill for some years; for some of the planters despaired of success as planters and left their estates. The Church was not sufficiently finished and furnished to be consecrated till September 14, 1889. The schoolroom and the boundary fencing had to wait till 1892, when Mr. R. de Roos Norman joined his father.

The new-comer set to work energetically. With the help of his father and Mr. H. G. Sinclair, another planter, sufficient money was raised to complete the original intention and to add more furniture. Nearly a quarter of a century elapsed between the inception and the final completion of the undertaking.

On the death of Mr. Norman, senior, Mr. E. Templeton

Wright, another planter, became Lay Reader and Lay Trustee of the building; the other Lay Trustee being Mr. R. de R. Norman. Their joint efforts resulted in the great improvement of the building and the furniture. There had been provided previous to consecration a pulpit, lectern, altar table and rails, and some benches. They added a Litany stool, two prayer desks, a harmonium, and a super-altar; and on the last they placed gifts from themselves and other planters in the shape of brass vases and a cross. From the ladies of the congregation they obtained white hangings of needlework for the altar, prayer desk, pulpit, and lectern. It all sounds commonplace. But the whole action was less commonplace than it sounds; for there was a worthy religious motive behind it; there was a real effort to bind the Christian planters together by making a common worship possible in life, and by affording a hallowed resting-place for their bodies in death.

The Government was prevented by its rules from giving any help with the exception of an iron safe for the records and the plate. As a rule it is kind to small communities; but in this case there was not a single Government servant residing in the district to give an excuse for kindness.

On the departure of Mr. R. de R. Norman his work was taken by another planter, Mr. A. C. Alexander. There was never any hope of obtaining the regular services of a padre. In the early days, between 1860 and 1880, occasional visits were paid to Goodalur by the Chaplain of Ootacamund or by one of the clergy residing in that station; after that date an arrangement was made with the Church Missionary Society's agent at Ootacamund, under which a catechist was stationed at Goodalur to instruct and shepherd a small Tamil flock gathered from the planting estates. This congregation was visited about once a quarter by the Missionary himself, who administered the sacraments to the members of the English congregation at the same time. This was in return for the use of the planters' Church, and was an act highly appreciated by the English residents. During the last decade of the nineteenth century, the Rev. A. H. Lash, of the C.M.S., was one who placed the planters of Goodalur under an obligation of this kind; and the Rev. E. S. Burgess, who was Head Master of the Breeks

ST. JOHN'S, GOODALUR.

Memorial School and Planters' Chaplain of the South East Wynaad, helped both them and Tamil Christians in a similar way.

When the Bishop of Madras visited the station in the year 1900 there was a congregation of 25 persons, of whom five only were Europeans. Perhaps the substitution of tea and rubber for coffee will have the effect of bringing back prosperity to the planters; and the Church which their predecessors built in faith will again be filled by vigorous young men of the British race.

St. George's, Wellington.—The station now called Wellington is on the Nilgiri hills, between Coonoor and Ootacamund, being about 2½ miles from the former and nine miles from the latter. It is 6,000 feet above the level of the sea; it has an ideal climate; and like other similar places on the Nilgiris, is famed for the beauty of its flowers. The idea of making it a sanatorium for British troops in the Madras Command was mooted and discussed for several years before the plan was carried out. A beginning was made in 1855, and the result was so favourably reported upon that the barracks were built in 1857. During this period the Chaplain of Coonoor was ordered to visit the military hospital and to hold a weekly service in one of the hospital wards. The early records of all that took place are therefore in the Chaplaincy books at Coonoor.

At that time, and until 1862, the new sanatorium was called by the name of a village, Jackatalla, between it and the massive height of Dodabetta; and all the early records are to be found under that name. When it became an important military station it received an important military name.

It remained a convalescent depôt till 1885, when it was made in addition the headquarters of the British regiment which supplied detachments to Cannanore, Calicut, and Mallapuram on the west coast. Since then it has been the headquarters of the Southern Division, and of the Southern Brigade. Its climate has been the greatest of boons to young soldiers fresh from England, to soldiers who have fallen victims to the climate in the plains, and to the women and children of every British regiment in the command. The Government of Fort

St. George never did a wiser thing than the establishment of a convalescent depôt at Wellington. Lord Harris, the Governor, and Sir Patrick Grant, the Commander-in-Chief of the Madras Army were chiefly responsible for carrying out the policy; and this was done with the consent and co-operation of the Directors of the East India Company.

As soon as the barracks were built, the number of men, women, and children in the depôt was largely increased; and the Chaplain of Coonoor, the Rev. H. Taylor, asked the Government to build a Church. Before consenting they requested the Archdeacon to inquire if the Church Building Society would assist, and if so to what extent.[1] The C.B.S. promised a grant of Rs.4,000,[2] on condition that the plans of the building should be submitted to and approved by them. Bishop Dealtry protested against the grant being made,[3] on the ground that Jackatalla was a purely military station for which the Government were bound to provide a Church under the orders of the Directors in 1807.

In their letter to the Court of Directors dated November 10, 1857, the Government mentioned that the erection of a Church at Jackatalla with the aid of private contributions was under consideration. The Directors in their reply expressed their gratification.[4] Long before the reply reached them, the Governor in Council had realized that the opposition of the Bishop would prevent any aid being given by the Church Building Society, and a second letter had been despatched to the Directors inquiring if the Church was to be erected.[5] The letter arrived at about the time when a Secretary of State in Council took the place of the Directors of the East India Company. The reply [6] was signed by Lord Stanley, and was the first ecclesiastical despatch under the new *régime*. Paragraph 18 said:

'Jackatalla being strictly a military station, Government is bound to provide the means and opportunities of public

1 Consultations, June 25, 1857, Eccl.
2 C.B.S. Minute Book, August, 1857.
3 C.B.S. Minute Book, Oct. 1857.
4 Despatch, Aug. 11, 1858, 42, Eccl.
5 Letter, Feb. 16, 1858, 19–25, Eccl.
6 Despatch, Sept. 29, 1858, 18, No. 1, Eccl.

worship at its own charge. The Bishop reports that no money is available from the Church Building Society. As the cantonment is likely to be permanent, your Government should provide a suitable room or building for the purpose of a Church; if a more ecclesiastical building is required the object can be obtained by means of private contributions in aid of the sum which you would in any case devote for the purpose of Church accommodation.'

This reply recognized the principle laid down in 1807 and the limitations imposed by the new rules of 1853. Whilst it was being written, the Government of Fort St. George was considering a letter from the Chaplain of Coonoor, who represented that the room in barracks set apart for divine service was for certain reasons inappropriate, and that it was in addition far too small. He suggested that if a proper Church was not to be built, there should be added a wing to the hospital with sitting accommodation for 700 men.

It was the Military Board which was obstructive. They referred to the orders of the Honourable Court as 'explicit against building Churches for exclusive accommodation of Protestant soldiers at isolated military stations.' No reference was given, and no such order has been found. It is possible that some such order was passed by the Government of Fort St. George with reference to small stations where detachments only of British troops were stationed. There were many such places during and immediately after the Mutiny. But Jackatalla was different. It was intended to be permanent; and there were over a thousand men, women, and children in the place at the time, and the great majority of them were Church-people.

Lord Stanley's despatch arrived at Madras before the end of the year 1858. The erection of a Church at Jackatalla was sanctioned by the home authorities. But the Madras Council were still unwilling to do what their rules and the orders from the Secretary of State in Council enjoined. They therefore wrote and stated their objections. They quoted a rule[1] against building a Church in a military station where there

[1] No such rule has been found.

was no civil congregation, and pleaded against doing so that when consecrated it would be closed to other services.

In the reply [1] the decision arrived at in the previous despatch was upheld; and reference was made to the rules regarding the erection of Roman Catholic chapels. The letter was signed by Sir Charles Wood.

The general result of the contention was that the Government of Fort St. George upheld its own decision [2] not to build a separate Church for the worship of Church of England soldiers, but to enlarge the schoolroom and make it available for Roman Catholics and Dissenters as well as Anglicans. They negatived the proposal of the Rev. H. Taylor to add a wing to the hospital. But they did not carry out their intention of enlarging the schoolroom; they set apart a long room [3] in the barracks for divine service; and this was used for the purpose until 1887.

The first resident Chaplain was the Rev. B. S. Clarke. During his time it was customary to arrange the room with commissariat benches every Saturday and remove them every Monday morning. The benches had no backs, so that divine service must have been a great trial to most of the men. Mr. Clarke appealed to the Government for better accommodation; and they directed the supply of proper seats for 400 men, 'suitable for moving to the permanent Church when it is erected.' He also applied to the Church Building Society for a grant to furnish the room with a harmonium; but his application was refused.

Clarke's successor was the Rev. J. Richards. He wrote to the Government through the Bishop urging the building of a Church. He dated his letter from Wellington, which shows that it was at about this time, 1862, that the name of the station was officially altered. The reply was dated October 14, 1863, which seems to show a reference to the Secretary of State. It was to the effect that the Government was 'not ready to sanction the building of a Church, as the home authorities protested against the erection of a Church for the exclusive use of Anglicans, where there was no civil congregation.' Five years

[1] Despatch, Oct. 20, 1859, Eccl. No. 13.

[2] Consultations, Dec. 9, 1858.

[3] After the Church was built it was used as a band room.

before this was quoted as a rule. Neither the rule nor the despatch has been found in Madras incorporating the stated objection.

No further effort was made for ten years. Then the Rev. J. W. Wynch, who had so actively promoted the building of Churches and schools on the plains, was appointed Chaplain of Wellington, and held the appointment from 1872 to 1874. With the co-operation of the Lay Trustees he asked the Bishop to reopen the subject, and urge upon the Government the need of a proper place of worship for the garrison. Lord Hobart and the Fort St. George Council, being favourable, addressed the Supreme Government, who replied that they had no objection to include the building of a Church at Wellington in the budget of 1874; but they objected to the cost,[1] and suggested Rs.20,000 instead of Rs.60,000. This suggestion killed the effort for the time being; for it would have been impossible to have built anything better than a corrugated-iron building at the price. The Churchmen of the garrison were so numerous that accommodation was sought for 750 men.

The next effort was made in 1882, when Sir Frederick Roberts was Commander-in-Chief of the Madras Army. The Rev. J. F. Browne, Chaplain from 1881 to 1883, paid him a visit and put the whole case before him. Sir Frederick was a man who considered that money was not wasted if it helped to make British soldiers happy, contented, temperate, self-respecting, and God-fearing. His sympathy was easily aroused; so that when Bishop Gell for the third time urged upon the Government the need of a Church at the end of 1882, the reply [2] was encouraging; and the Superintending Engineer was ordered to co-operate with the Chaplain in marking out the site.

Twenty years before a site had been selected on a hill in the cantonment which was henceforth known as Church Hill. During the next twenty years it was carefully tended and laid out with paths and ornamental flowering shrubs. This site was of course the one recommended. But the Commander-in-Chief was of opinion that it was too far from the barracks, and

[1] G.O. July 24, 1873, Eccl.
[2] G.O. 20 Oct., 1882, Eccl.

that it would be more convenient for the men if the Church were nearer to them. The Rev. H. A. Williams succeeded the Rev. J. F. Browne in 1883, and took his part in the selection of a new site. Even in this simple matter there was some delay. For the Superintending Engineer was an Irish Protestant Churchman, and wished to mark out the foundations north and south instead of the customary east and west. This involved a reference to the higher authorities.

The designs were prepared by Lieut.-Col. Morant, R.E., the Consulting Architect; and after some criticism by the Government of India, the Bishop, and by Colonel Shaw Stewart, R.E., Chief Secretary to Government in the Public Works Department, the designs were slightly altered [1] and accepted, the estimated cost being Rs.38,161. The foundation stone was laid by the Rev. H. A. Williams in October, 1885; and the building was finished in the early part of the year 1887.

At this time the Rev. Walter Wace was the Chaplain of the station. The estimated cost of building had been exceeded by nearly Rs.10,000; there was a good building to show in return for it, but nothing to spare for new furniture. The old furniture in the barrack-room was transferred to the new Church; the extra space for sittings was filled up with commissariat benches; and the Church was consecrated and dedicated to God in honour of St. George, the patron saint of England, on May 14, 1887. The sermon was preached by Archdeacon Browne, who recounted the whole circumstances which prevented the Church being built before. A distinguished company of officials, Civil and Military, were present; and they looked round on the old furniture with evident signs of disapproval. No hope was held out that the Government would help any further.

The room in barracks had been in use for divine service for nearly thirty years. During that time several generations of health-seekers and convalescents had helped to give the room an ecclesiastical appearance. Some of the furniture and the hangings and the brass ornaments were good of their kind; but when transferred from the subdued light and the confined space of the barrack-room to the well-lighted and spacious

[1] G.O. March 22, 1884, Aug. 12, 1884 (Works), and Oct. 15, 1884.

ST. GEORGE'S, WELLINGTON, NILGIRIS.

ST. GEORGE'S, WELLINGTON, NILGIRIS.

new building, it was inevitable that they should suffer in comparison with their handsome surroundings. The altar was too small in its new position; the cross was of wood; the altar frontals looked very shabby in the bright light; the old seats, which every one expected would serve their purpose for many years, appeared to be in a shocking condition; and there was a general feeling that the old furniture would not suffice. To satisfy a sentiment the old chancel screen was altered in 1889 and made to enclose a baptistry at the west end of the Church; but very little else of the old furniture was worthy of retention.

The Rev. W. Wace and the Lay Trustees appealed to Church people in the diocese for Rs.5,000 to furnish the new building.[1] They pleaded for help on the ground that the Government had allowed a Church of considerable architectural beauty to be erected instead of one of the simplest ecclesiastical design. When Rs.3,000 had been received they appealed to Government for assistance, and were successful.[2] The Government undertook to give such a sum as would suffice to furnish the Church in a perfectly plain and cheap way. When the subscribed money was added to this amount, it was possible to furnish the building in a handsome way. Some of Mr. Wace's successors added various adornments from time to time; built a Church Institute for the soldiers of the garrison;[3] and carried on the traditions generally of their predecessors.

The reason of the original delay was that Sir Patrick Grant and his successor, Sir James Hope Grant, who commanded the Madras Army between 1856 and 1865, wished to have one building for all denominations, a plan which was at that time almost universal in garrison towns at home. It had nothing to recommend it but cheapness. English Churchmen and Roman Catholics equally disliked it. The Presbyterians of Scotch regiments never felt at home in a building where, from their point of view, idolatrous practices were carried on and idolatrous symbols exposed to view. The Directors of the East India

[1] *Madras Diocesan Record*, 1887, p. 35, and 1888, p. 15.

[2] G.O. Nov. 9, 1887, No. 2999, Works.

[3] *Madras Diocesan Record*, 1888, pp. 93, 133, and 1889, pp. 21, 24, 54, 86, 111.

Company never insisted upon a system calculated to provoke dissatisfaction. They adopted a neutral policy and helped all. No doubt the best policy is to keep people apart who cannot agree; and to purchase outward peace and good-will by supplying Anglicans, Roman Catholics, and Dissenters with places of worship of their own.

CHAPTER XXII

CHAPLAINS H.E.I.C.S. 1836–58. CHAPLAINS H.M.I.S. 1858–62

Otter. Lugard. Fennell. Morant. G. Knox. Whitford. J. Knox. Lutyens. Evans. Whitehead. Rowlandson. Briggs. Powell. Taylor. Rogers. Nagle. Clarke. Stone. Griffiths. Burford. Alcock. Kilvert. Gorton. Kinlock. Halls. Posnett. M. W. W. James. Ottley. Morris. Richards. Gibson. J. P. Pope. Bull. Firth. Dealtry. McCape. R. Murphy. Capel. Rhenius. Kidd. Cooper. Pettigrew. Ostrehan. H. P. James. Parker-Little. Pratt. Drury. Sayers. Chandos-Baily. McKee. Howard. Deane. Pearson. Barnes. Dene. Wynch. English. J. Murphy. Foulkes. A. Taylor.

When Bishop Corrie arrived in 1835, the Madras Ecclesiastical Department consisted of a Bishop, Archdeacon, Registrar, and twenty-three Chaplains. A few of these, namely those at Madras and Ootacamund, were reckoned as civilians; the rest were regarded as military officers. There were many disputes between the military Chaplains and the officers commanding stations, brought about by the assumption that the Chaplains were under the orders of the commanding officers. This assumption was contested not only by the Chaplains themselves, but by the Madras Civilians, who considered that their claim upon the services of the Chaplains was at least equal to the claim made by the military officers. In 1836 the Directors were considering the necessity of increasing the number of the Chaplains; they determined [1] at the same time to bring these disputes to an end by altering their status. They increased the number from twenty-three to twenty-nine. The two Presidency Chaplains, stationed at the Cathedral, were retained in a class by themselves with special pay and allowances. The next nine on the list were called simply Chaplains, and the next eighteen were called Assistant Chaplains. In order to effect

[1] Desp. August 31, 1836, Eccl.

the increase of number without increasing the charges, the pay as well as the furlough and retiring allowances were slightly reduced. The Directors in the same despatch tried to smother another cause of contention by informing the Governor of Fort St. George in Council that the location of Chaplains 'will be best regulated by reference to the opinion of the Lord Bishop.'

The last appointment under the old system was that of the Rev. Edward Otter ; [1] and the first appointment under the new rules was that of the Rev. F. G. Lugard.[2]

Between 1836 and 1862 sixty Chaplains were appointed. Of these fifty-six were graduates: Cambridge, twenty-four ; Oxford, seventeen ; Dublin, thirteen ; Durham, one ; St. Bees, one. Of the four who had no degree, one was educated at St. Bees and the others at the C.M.S. College, Islington.

Only thirty-three of these sixty completed the full period of their service. Thirteen died. Thirteen returned to England and resigned their appointments. One was dismissed for insubordination.

Of the fifty-six graduates one was a Fellow of Jesus College, Cambridge ; and fourteen others were Scholars of their colleges.

Of the forty-six who returned home, thirty-three became beneficed ; the rest were apparently too much affected by the climate to continue their regular clerical work.

Edward Richard Otter was born in 1800, at Gloucester, being one of the sons of Major John Otter. He matriculated at Jesus College, Cambridge, in 1821 ; graduated B.A. as seventeenth Wrangler in 1826 ; and was elected a Fellow of his college in 1833. He took his part in the tuition work of the college till 1836, when he was appointed a Chaplain in the Company's service. On arrival at Madras he was posted to Bellary, and there he ministered till his death. In the year 1838 he published an open letter to Bishop Wilson, of Calcutta, on the 'importance of restoring discipline to the Protestant Episcopal Church in India' ; in which he advocated the creation of a Consistorial Court for strictly ecclesiastical offences.

[1] Desp. August 24, 1836, Eccl. Otter ought to have been included in vol. ii.

[2] Desp Jan. 18, 1837, Eccl.

Otter seemed to think it was required, but he did not state what use he proposed to make of it.[1] He died unmarried at Bellary, in 1841. Captain Charles Otter of the 4th King's Own Regiment, who was stationed in the southern Presidency at the time, was his brother.

Frederick Grueber Lugard was born in 1807, being the son of Captain John Lugard, of the Inniskilling Dragoons, Commandant of the Chelsea Military School (Duke of York's). He was educated at St. Paul's School, London, and matriculated as a Scholar at Trinity College, Cambridge, in 1828. He graduated B.A. in 1831. and M.A. in 1855. He was ordained Deacon in 1831, Priest in 1832, and in 1837 was appointed a Chaplain on the Madras establishment. He was the first of the Assistant Chaplains under the new rules. He served at Jaulnah, Cannanore, Vizagapatam (1839–45), Vepery (1845–58), Ootacamund, Fort St. George (1859–64), and retired in 1865. On his return home he became Rector of St. Clement's, Worcester (1865–75), and Vicar of Norton, in the county of Worcester (1875–94), when he gave up active work. He died at Acton in 1900. He was one of the trusted friends of Bishop Dealtry, after whom one of his sons was named.[2] When Archdeacon Shortland retired in 1859, Lugard was the senior Presidency Chaplain and eminently fitted for the office, but he was very nearly at the end of his service and unwilling to vacate his appointment, to which extra pay was attached, and a younger man was preferred. Lugard figures in the monument of Bishop Dealtry at the west entrance of the Cathedral. In this the Bishop is represented at a confirmation, accompanied by his son, Archdeacon Dealtry, the Rev. Dr. Robert Murphy (Diocesan Registrar), and Lugard as Bishop's Chaplain. Lugard had a worthy reputation as a preacher. He belonged to the so-called 'Evangelical' school, and was a keen supporter of the Church Missionary Society. He was a member of the Corresponding Committee in Madras from 1845 to 1858. Before his retirement he visited the C.M.S. centres in Tinnevelly, so that he might be of use to the Society as a deputation preacher

[1] *The Church in Madras*, vol. ii. 267.

[2] Colonel Sir Frederick John Dealtry Lugard, K.C.M.G., Governor of Nigeria.

at home. In May, 1858, when he was Chaplain of Vepery, the Government presented colours to the newly formed regiment of the Madras Volunteer Guards as a mark of appreciation of their loyalty and efficiency. F. G. Lugard was specially invited to consecrate them; and he performed this interesting ceremony. He was the father of sons and daughters who were afterwards well known in various parts of India.

Alfred Fennell was born at Chelsea in 1810, being the fifth son of George Fennell of that place. He graduated B.A. from Queens' College, Cambridge, in 1836. In 1835 he was ordained deacon at Chichester and served the curacy of Puttenham in Surrey. In 1836 he was ordained priest at Ely, having obtained the curacy of St. Clement's, Ipswich, under his uncle, the Rev. J. P. Nottidge. He was appointed a Chaplain by the Hon. East India Company in 1837, and served the Company till 1862. During his service he officiated at Arcot, Cannanore, Mangalore, and Mercara (1842–45), Vizagapatam (1845–50), Ootacamund, Mercara (1852–62). After his retirement he settled near Mercara as a coffee planter. He was a man with a handsome presence and a charming manner. He had a practical and theoretical knowledge of architecture, and was keenly interested in the Church building which was going on in his time. He was almost entirely instrumental in the building of the Church at Mercara. He was a very low Churchman, and was described as a thorn in the side of his successors at Mercara, who were not of his school of thought. On the other hand, he has been described by a military officer who knew him well, as a man of singularly blameless character, who was beloved and respected by all to the last. He was punctilious in his duties; he manifested to all an example of Christian uprightness, sympathy, and forbearance; and was an excellent type of a muscular Christian. He died at Mercara in 1897.

James Morant was born in London, being the son of George Morant. He was educated at a private school and graduated B.A. in 1834 from Magdalene College, Cambridge, and M.A. in 1837. He entered the Company's service in 1838. He served at Belgaum, Arcot, Bangalore (1845–49), and Bellary (1850–58). From 1842 to 1845 he was Chaplain to Bishop Spencer and accompanied him on the tour of 1843–44, described by the

Bishop in his published *Journal*. More than once the Bishop expressed his appreciation of Morant, and this leads one to infer that their views were in accord, and that Morant was an old-fashioned High Churchman. He died at Bellary in 1858, but there is no monument to his memory. He was the father of Lieut.-Col. J. L. L. Morant, R.E., who designed the Church at Wellington, and who has a memorial tablet in St. George's Cathedral, Madras.

George Knox was born in London in 1814, being a descendant of Andrew Knox, Bishop of Raphoe in Ireland, whose family was seated at Eden Hill, Dromore, County Down. He was educated at St. Paul's School and at Sidney Sussex College, Cambridge, where he gained an open scholarship. He graduated B.A. in honours, 1837; and took his M.A. degree in 1855. He was ordained deacon in 1837 and priest in 1838; and obtained an appointment in the Company's service in the latter year. He spent the first ten years of his Indian life in Madras as Chaplain of Black Town, where he had charge of an extensive parish, which included the General Hospital, the Jail, and the Civil Orphan Asylums. These schools gave him the opportunity of exercising his educational powers and of carrying out his great principles of combining as closely as possible religious and secular education. In this respect he followed the lead of the best of his predecessors. He was a member of the diocesan committees of the S.P.C.K. and the S.P.G. He went to Bangalore in 1848 and remained there till he became Chaplain of Ootacamund in 1853. At Bangalore he took the same personal interest in the Cantonment schools as he had taken in the Civil Orphan Asylums; and he worked hard for the cause of additional Church accommodation and ministerial help in the station. On his retirement from the Company's service in 1855 he became one of the secretaries of the C.M.S., editor of the *Christian Observer*, and Curate of All Saints', Marylebone. His articles signed 'K.' in the Society's publications and in the *Record* newspaper were well known at the time and highly esteemed. As a boy at school he had shown literary ability as editor of a school magazine called the *Hermes*, which was one of the first of school journals. In 1871 he became Vicar of Exton, county Rutland, where, after twenty years'

faithful ministry, he died. He was quite as careful and painstaking with his schools at Exton as he was at Madras and Bangalore. He trained one of his daughters in the art of teaching, and she has since done excellent work as Headmistress of an important school in Toronto. Mr. Knox's eldest son, Sir George Knox, became a Puisne Judge of the High Court at Allahabad. His second son became Bishop of Manchester. All alike have inherited their father's zeal and enthusiasm for religious education. When he left Bangalore in January, 1853, the local newspaper referred to his great popularity with all classes, and the great esteem in which he was held by his humbler parishioners and by the soldiers in Bangalore, attributing this to his kindness of heart and courtesy of manner.

Robert Wells Whitford was the eldest son of Edward Whitford of St. Bride's, London; born 1804; Scholar of St. Edmund's Hall, Oxford, whence he graduated B.A. in 1830, taking a third class in honours. He was ordained deacon at Lincoln in 1831, and priest in 1832, and proceeded M.A. in the latter year. In 1839 he was appointed a Chaplain by the East India Company. He served at Secunderabad, Mangalore, Quilon, and Poonamallee. On the complaint of Bishop Spencer he was dismissed the Company's service for insubordination in 1848. He did good educational work at Secunderabad and Quilon, though not quite in the way Bishop Spencer wished. When he was at Poonamallee he had to visit Kurnoul, where he took much interest in the local mission. His name is still remembered in connection with it. His dismissal might lead one to suppose that he did something unworthy of his calling; but this was not the case; he was only a little eccentric. After his dismissal he served several curacies at home, became British Chaplain at Leipzig in 1869, and Vicar of Lyminster, Sussex, in 1877. He died in 1881.

Joseph Knox was born in 1806, being the son of Mr. Joseph Knox, a merchant in the county of Tyrone, Ireland. He was educated at Trinity College, Dublin, whence he graduated B.A. 1828, and M.A. 1832. He was appointed a Chaplain by the East India Company in 1839, having been ordained deacon and priest in the year 1830. He served at Cuddalore from 1840 to 1847, and at Tranquebar from 1849 to 1857, when he became

Domestic Chaplain to Bishop Dealtry. He retired in 1858, and gave up all ministerial work owing to ill health. He lived at Norwood in Surrey till 1882, when he removed to St. Leonards, where he died in 1893.

William Wynt Lutyens was born in 1802, being the son of John Lutyens of St. Pancras, in the county of Middlesex. He was educated at Pembroke College, Oxford, whence he graduated B.A. in 1823, and M.A. in 1826. He obtained his appointment in 1839. He served at Bangalore from 1840 to 1854, at Jackatalla (Wellington) from 1854 to 1856, and at Calicut from that date till his retirement in 1860. During the first five years he had the advantage of working with the Rev. G. Trevor as joint Chaplain at Bangalore, and learned much from him. Together they did much strenuous work for the local St. Paul's Mission, for the cantonment schools, for the British soldiers of the garrison, for the planters of Mysore and Coorg; and they were successful in their efforts to obtain the services of another clergyman to help them to minister to the Eurasian residents in the station. There were disputes between the Chaplains and the military authorities as to who should summon Vestry meetings, who should preside at them, who should arrange the services at out-garrisons, who should choose the sermons to be read at those services, and so on. But Trevor and Lutyens together contended with judgment and moderation and won the Directors and the Government to their side. They were also successful in getting Trinity Church built. When it was finished Lutyens assumed charge and became the first Chaplain of the new district. In this capacity he was responsible for the massive original furniture of the Church. His health was subsequently affected by his residence on the west coast, and he did not live long after his retirement from the service. He retired in 1860 and died in 1862.

George Henry Evans was born in Tyrone in 1805. He graduated at Trinity College, Dublin, B.A. 1828, M.A. 1832. He entered the Company's service in 1839 and retired in 1858. He served at Madras, 1840–43; Secunderabad, 1843–49; Madras, 1849–52; and Ootacamund, 1854–58. While he was at Madras he was a much esteemed member of the corresponding committee of the C.M.S. Between 1840 and 1860 only four

Chaplains were invited to join that committee, Lugard, Evans, Powell, and Alcock. The S.P.C.K. and the S.P.G. committees were less exclusive. All the clergy in the Presidency town were looked upon as members, whatever their Church views might be. It need hardly be added that G. H. Evans was a pronounced Low Churchman. When at Secunderabad he was instrumental in building a small Church at Bolarum for the European officers and men in the Nizam's service, and another at Chudderghaut for the European officials connected with the Presidency. He was referred to by Bishop Spencer in his *Journal* [1] as 'the exemplary Chaplain of Secunderabad.' On his return to England he became Rector of Woodchester, in the county of Gloucester, where he died in 1878.

Edward Whitehead was born in 1813. He was the eldest son of the Rev. W. B. Whitehead, who was a Fellow of Worcester College, Oxford, Vicar of Tiverton and Prebendary of Wells. He gained an open scholarship at Wadham College, Oxford; graduated B.A. in 1836, taking a third class in both classical and mathematical honours; proceeded M.A. in 1838; was ordained deacon in 1838 and priest at Madras the following year. In 1838 he was appointed Headmaster of the Vepery Grammar School by the committee of the S.P.G.; and in the following year he was appointed a Chaplain in the Company's service on the recommendation of Bishop Spencer. He served with the troops at Kamptee from 1839 to 1842; at Arcot from 1842 to 1845, and then became Chaplain to Bishop Spencer. This appointment he retained till both went home in 1847. Whilst in Madras he was a member of the S.P.C.K. and the S.P.G. diocesan committees. In 1847 was originated the system of election to the S.P.G. committee by subscribers. Edward Whitehead was one of the first members to be elected. In 1848 he retired from the Company's service and became Curate of Bath Abbey. In 1850 he became Rector of Saltford, near Bath; in 1855 he returned to Bath as minister of the Laura Chapel; in 1861 he was presented to the vicarage of St. John's, Chichester; and in 1872 to the Rectory of Winchelsea. He was the author of *A Sketch of the Established Church in India* (1848), and of *The Sufferings of Christ* (1855). Theologically

[1] *Journal*, 1845, p. 225.

he was, like Bishop Spencer, a High Churchman of the old school; manifesting his position, in common with others of the same period, in his doctrine rather than in his ritual.

John Rowlandson was born in 1811; he was the younger son of the Rev. Michael Rowlandson, Vicar of Warminster, Wilts; he graduated B.A. in classical honours from Queen's College, Oxford, in 1832, and proceeded M.A. in 1840. He was appointed a Chaplain by the Directors of the East India Company in 1840. He served at Poonamallee 1840–44, and Quilon 1844–47, when he returned home on medical certificate. He did not return to India at the end of his furlough, but became Vicar of Kirby Moorside in 1851. He resigned the Company's service in 1853, and died in 1856 at his vicarage. John Rowlandson had relatives in the Company's service, so that his family was well known in the Diocese. Both he and his brother, General Rowlandson, of the Madras Artillery, were popular in society owing to their charming manners. They belonged to the Low Church school, but were tolerant of other opinions than their own.

Frederick William Briggs was born in 1816, being the son of John Briggs of Wick, county Worcester. He graduated B.A. at Trinity College, Dublin, in 1837. He was incorporated a member of Magdalen Hall, Oxford, in 1840, and was granted the degree of M.A. the same year. He was appointed a Chaplain on the Madras establishment in 1840; served for two years at Quilon and one year at Secunderabad, where he died in 1843.

Walter Posthumus Powell was born in 1805, being the son of the Rev. W. Powell of Bromsgrove, in the county of Worcester. He was a Scholar of Worcester College, Oxford, and graduated B.A. in 1828, having obtained a third class in classical honours. He proceeded M.A. in 1831; passed the Law test and took the degrees of B.C.L. and D.C.L. in 1836; and was appointed Headmaster of Clitheroe Grammar School. In 1841 he was appointed a Chaplain in the Company's service. He served in Madras 1841–44, Bellary 1844–47, St. Thomas' Mount 1847–49, and Fort St. George 1849–53, when he died. He was the editor of the Madras *Christian Herald* in 1843 and inserted a paragraph from a Ceylon paper reflecting on Bishop Spencer, who complained to the Government and the Directors.[1] The

[1] Indian Office Records. Home Series Misc. vol. 59.

Board dealt with the complaint, and at the Bishop's request, ruled [1] that Chaplains were to disconnect themselves from the press, and directed the Madras Government to move Powell to another station. When Bishop Spencer went home in 1847 the Government brought Dr. Powell back to St. Thomas' Mount, and in 1849 appointed him Chaplain of Fort St. George. In 1843 he became a member by invitation of the corresponding committee of the C.M.S., but in the following year this connection ceased. In the year 1849 he became a member of the S.P.G. diocesan committee, and in 1851 he became Secretary of the S.P.C.K. Dr. Powell was popular both as a preacher and a parish priest. After his death his friends in Madras erected a tablet to his memory in the Fort Church. On it they recorded that his untiring and uncompromising energy as a pastor, his plain and manly character and his affectionate disposition won for him the esteem and love of all classes of the community. Twenty years later the Rev. W. W. Gilbert Cooper, when on tour at Bellary as Chaplain to Bishop Gell, wrote as follows in his published account [2] of the tour :—

'The Mission is endowed with the rent of four or five houses, built in the cantonment (one or two of them very small) by the exertions of the late Dr. Powell, whom many must recollect as one of the most electrifying and impressive of preachers among the Chaplains of his day.'

Henry Taylor was born in 1811 at Ashburton, in the county of Devon. He was the second son of Thomas Taylor, the Astronomer, who afterwards became Assistant Astronomer Royal at the Greenwich Observatory. His elder brother, Thomas Glanville Taylor, F.R.S. and F.R.A.S., was for some time the Astronomer at Madras.[3] Henry Taylor was a Scholar (Bible Clerk) at All Souls' College, Oxford, and graduated B.C.L. in 1832. At Oxford he came under the influence of the new Tractarian party and absorbed much of their teaching. As things then were, this proved to be a great drawback to him, as to others similarly influenced, from the point of view of worldly advantage. He, like them, was always distrusted by

[1] Desp. March 6, 1844, Eccl. No. 3.

[2] Published at the S.P.C.K. Press, Madras, 1874. See also vol. ii. p. 82.

[3] See *Dictionary of National Biography*.

the ecclesiastical authorities, and treated as if the new sacramental teaching—which is now generally accepted—were a very dangerous heresy. He was appointed a Chaplain in the service of the East India Company in 1841. During the first eight years of his service he was at three stations, Bellary, Masulipatam, and Trichinopoly, where he was able to do excellent educational work in the cantonment schools for European and Eurasian children, as well as pastoral work among the soldiers of the garrison. In the next ten years he was moved about more than any Chaplain who preceded him; in that period he officiated for short periods at seven different places. He was a member of the Select Committee of the S.P.G. and of the Additional Clergy Society when he was stationed in or near Madras between 1853 and 1856. He had a good friend in Archdeacon Shortland, who defended him on more than one occasion. He retired from the service in 1860. A similar kind of treatment awaited him at home. The Earl of Powis befriended him and appointed him his Chaplain, but there was no ecclesiastical preferment for him. He was Curate of Batcombe in Somerset for nine years, then he became Curate of Canfield, Bidborough, and Brightside, Sheffield, successively, and died at the last-mentioned place in 1874.

Alexander John Rogers was born in 1817 at Rolvenden, in the county of Kent, of which place his father was vicar. He graduated B.A. from Jesus' College, Cambridge, in 1839, and proceeded M.A. in 1842. He was ordained deacon at Winchester in 1839 and priest the following year, and held the curacy of St. George's, Southwark, from 1839 to 1841, and that of Brading, in the Isle of Wight, from 1841 to 1842. In this year he was appointed a Chaplain on the Company's Madras establishment. He served at Cannanore, 1842–44; Secunderabad, 1844–45; Jaulnah, 1850–53; Bangalore, 1853–56; Ootacamund, 1856–58; and Bangalore, 1858–61. On his return to England he was presented by the Bishop of Rochester to the vicarage of Lindsell in Essex. Here he remained till 1882, when he retired and took up his residence at Dunmow, where he died in 1885.

William Cumming Nagle was born in 1810, being the son of Mr. Garrett Nagle, Architect, of Michelstown, in the county of

Cork, Ireland. He was a Scholar of Caius College, Cambridge, and graduated B.A. from that College in 1839, being at the head of the second class in mathematical honours, that is first Senior Optime. He was ordained deacon in 1840, at Lincoln, and priest in 1841, at Oxford, his curacy being at Wallingford. In 1842 he proceeded to the M.A. degree of his University, and was appointed a Chaplain by the Board of Directors of the East India Company. He served at Jaulnah from 1843 to 1851; at Vellore from 1853 to 1858; and at Coonoor from 1858 to 1861, when he retired. Bishop Spencer praised his pastoral and educational work at Jaulnah.[1] He said: 'This parish seems to me in remarkably good order; and an excellent feeling exists between the exemplary Chaplain and his flock; to whom both he and Mrs. Nagle set an example of pure, unaffected, charitable and therefore winning piety.' Upon his retirement he became Vicar of Bransgore, in Hampshire. He retired from active work in 1872, and died at Brighton in 1897. He used his double Christian name until his ordination and then dropped the second name of Cumming; henceforth he was known only as William Nagle.

Beaumarice Stracey Clarke was born at Trumpington in 1813, being the son of the Rev. Edward Daniel Clarke, LL.D., Fellow of Jesus College, Cambridge, and Professor of Mineralogy at the University.[2] Dr. Clarke, who was a great traveller,[3] died at Cambridge in 1822. The boy was entered at Eton College in 1826; but after a short stay he left, and entered the Royal Navy, and was present at the battle of Navarino in 1827. During his eleven years' service at sea he devoted his leisure to reading and study, and especially the study of the Bible; and after a time he determined to prepare himself for ordination. He entered St. Bees College, Cumberland, in 1839; was ordained deacon 1840, and priest 1841, at Chester; and was Curate of Denton, Manchester, from 1840 to 1843. In that year he was appointed a Chaplain by the East India Company. He served at Poonamallee, 1844–46; Tranquebar, 1846–50; Madras, 1850–54; Bangalore, 1854–57; and at

[1] Bishop Spencer's *Journal*, 1843, pp. 316, 320.

[2] *Life of Dr. E. D. Clarke*, by Bishop William Otter.

[3] See *Life of Sir Robert Wilson*, by H. Randolph, vol. i. pp. 231–33.

Jackatalla (Wellington), 1859–61. During the time that he was in Madras he was a member of the S.P.G. diocesan committee. He was one of the Chaplains whose teaching on the subject of the new birth in baptism was disapproved of by Bishop Dealtry. At Bangalore he succeeded Robert Posnett, and took the same prominent part as he did in the building of St. John's Church and its schools. On his retirement he became successively Rector of Braxted, Vicar of Boxted, and Rector of Basildon with Laindon, all in Essex. He died at Essendon in the same county, at which place one of his sons was vicar in 1897, aged eighty-four. Three generations of his ancestors immediately before him were scholars of repute, as Bishop Otter testifies. It is not surprising, therefore, that he inherited a taste for scholarship and learning. For a man who left school at the age of thirteen he had a surprising knowledge of Greek and Hebrew. Like his eminent father he learned easily what he had a taste for, but his lack of a systematic classical training was always a drawback. He published an Interpretation of the Apocalypse in 1864. In 1845 he married the daughter of Samuel Brooking, Surgeon H.E.I.C.S. and Residency Surgeon, Tanjore, afterwards of Yelverton, Devon.

Meade Nisbett Stone was born at Dunleckny, county Carlow, in 1812, being the son of the Rev. M. N. Stone, M.D. He graduated B.A. at Trinity College, Dublin, in 1833, and M.A. in 1836. He was ordained deacon by the Bishop of Down and Connor in 1838, and priest the same year by the Archbishop of Dublin. His first curacy was at Miltown, Dublin, which he held from 1838 to 1843, when he received his appointment as Chaplain. He served at Trichinopoly, 1844–47; Quilon, 1847–52; Masulipatam, 1854–60; Coonoor, 1860–62. On his retirement he was unable to undertake other than light duty in small parishes; he became Curate-in-charge of Churchdown, 1862–64, Curate-in-charge of Acaster Malbus, 1864–67, and Perpetual Curate of Coffinswell, 1867–77. He died at Brighton in 1897. He was a man of great versatility and would have liked to accomplish more than he actually did. He took his degree in Arts; he also went through the medical course and qualified for the degree of M.B.; and he won a Hebrew prize in 1828. He was an accomplished musician and a good

linguist. He was proficient both in Tamil and Telugu, and was thereby able to be of use in the mission cause both at Quilon and Masulipatam. One of his sons became at the end of the century Archdeacon of Calcutta.

John Griffiths was born in 1813, being the son of John Griffiths of Byford, in the county of Hereford. He was educated at Christ Church, Oxford, and graduated B.A. in 1835, and M.A. in 1844. He was ordained deacon and priest at Chichester in 1838, and was curate of Hamsey, in Sussex, from that date till 1841, when he went to India as an S.P.G. missionary to take charge of the combined European and missionary work at Cochin. He returned home the following year ill. He had been tutor to the children of Lord Harris, afterwards Governor of Fort St. George, and through his influence he was appointed to a Chaplaincy in 1844. He served at Mangalore, 1844–50; Poonamallee, Black Town, Cannanore, Vizagapatam, 1854–60; Cuddalore, Cathedral, 1865–66; and Calicut—eight different places, which was an unusual number of changes at the time. Upon his retirement he became Rector of Belton and afterwards Chaplain at Spezzia. He died at Tunbridge Wells in 1891. The changes he underwent in the Madras diocese were due to his High Church views. He was a member of the S.P.G. diocesan committee when stationed in or near Madras. He was a very able musician with an attractive singing voice, and actually composed and published some songs. At Bimlipatam he stirred up the people to provide themselves with a Church, and laid the foundation stone of it himself. He was popular in society on account of his social qualities, but had the bad fortune to be constantly meeting an 'aggrieved parishioner,' who complained to the Bishop of his doctrine.

William James Burford was at Trinity College, Cambridge; he graduated B.A. in 1830; proceeded to M.A. 1835; was appointed a Chaplain in 1844, and died at Vepery in 1845. There is no tablet to his memory in the Church.

Alured Henry Alcock was born at Bath in 1816. He was a Fellow Commoner at Trinity College, Dublin. and graduated B.A. in 1842. He was ordained deacon by the Archbishop of Dublin the same year and priest in 1843. He was appointed a

Chaplain by the East India Company in 1845. He served at Bellary, Fort St. George, and Ootacamund. He was not able to endure the severity of the climate and retired after about fifteen years' service. On his retirement he became in succession Curate of Booters Town, Dublin, and Chaplain of the Mageough Home. In later years he took up his abode in London, where he died in 1894. Alcock was remembered for some time in Madras as a popular preacher. He was a pronounced Low Churchman. He was a member of the C.M.S. corresponding committee from 1854 to 1860, and was one of the originators of the Colonial Church Society in the diocese. His teaching was very popular with a large class of official and unofficial persons in Madras in his day, and he was generally regarded as the leader of the 'Evangelical' party of the period.[1]

Edward Kilvert was born in 1808, being one of the sons of Francis Kilvert of Bath. He was educated at St. Alban Hall, Oxford, and graduated B.A. in 1843. He was appointed a Chaplain in 1846; he served at Secunderabad, Bellary, Trichinopoly, Vellore, and Jaulnah; and after fifteen years' service retired in 1861. His health did not allow him to do any permanent work in England. He died at Bath in 1867. While at Oxford he was influenced by the Tractarian teaching and became what was known as a moderate High Churchman.

John Gorton was born in 1819, being the son of John Gorton, of Worksop, in the county of Notts. He was educated at the Forest School, Walthamstow, and won a scholarship at Wadham College, Oxford, in 1839; graduated B.A. in 1842 and M.A. in 1845. He was ordained deacon in 1843 at Chester, his first curacy being at St. Bees, Cumberland, and priest in 1844 by the Archbishop of Canterbury, when he was Curate of Harrow-on-the-Hill. He held this curacy till he was appointed a Madras Chaplain in 1846. He served at Secunderabad, 1846–56, and from 1858–60; Wellington, 1860–65; Fort St. George, 1866–71; and St. George's Cathedral, 1871–75. In 1871 he was nominated to the Archdeaconry of Madras by the Bishop and duly appointed by the Government. On his retirement from the Service he became Curate-in-charge of Horinger in Suffolk, and afterwards Rector of Kirkby Laythorpe

[1] *Episodes in the Life of an Indian Chaplain*, p. 29.

in Lincolnshire, where he died in 1900. Bishop Gell bore testimony to his worth and character when he wrote [1] thus: 'He won the esteem and affection of all by considerateness, self-forgetfulness, hearty activity, and courtesy . . . promoting by his official acts as well as by his example peace, moderation, earnestness, and truth . . . an Israelite indeed, in whom there is no guile.' He was by birth and tradition of the Evangelical school; but when he went up to Oxford his opinions were tempered by the influence of the Tractarian school and especially by Dr. Newman's University sermons. He was for many years a member of the S.P.G. diocesan committee in Madras; and wherever he was stationed he was greatly beloved and reverenced by his parishioners. In 1856 he fell a victim to cholera, and subsequently had to take sixteen months' leave. This was the only leave he had during his long service of twenty-nine years. He married a daughter of the Rev. William Robbins, Vicar of Heigham, Norfolk, in 1846.

Alfred Kinlock was born in 1819, being the son of James Kinlock, of St. Pancras,[2] Middlesex. Educated at Rugby he matriculated at Oriel College, Oxford, in 1837, and afterwards migrated to St. Mary's Hall, whence he graduated B.A. in 1842. He was appointed a Chaplain in 1846, and served at Kamptee till the Mutiny broke out in 1857. He was then appointed Chaplain of the Saugor Field Force. After the Mutiny he was posted for a short time to Secunderabad, and then was summoned home to give evidence in the Banda-Kirwee Prize Money case. His time was reckoned as service and he received full pay during the hearing. The case lingered on for several years, and he obtained his full pension before it was settled. During this period he abridged with considerable skill the Report of the Proceedings in the case of the Deccan Prize Money case, which was settled in 1834, and had reference to the Prize Money of the second Mahratta War.

Thomas Halls was born in 1820. He graduated B.A. from Caius College, Cambridge, in 1844, and obtained his appointment in the Company's service in 1846. On arrival he was posted to the Black Town chaplaincy. In the following April he died,

[1] *Guardian*, Sept. 12, 1900.

[2] Now part of London.

and in June of the same year his widow died. A sad tragedy. There is a tablet to their memory in St. Mark's Church.

Robert Posnett was born in 1821, at Belfast. He graduated B.A. from Trinity College, Dublin, in 1844, and took the M.A. degree on his return from India in 1859. He entered the Company's service in 1847; served at Poonamallee, Mangalore, and Bangalore, and left India through ill-health in 1854. He became Rector of Laracor, county Meath, in 1859, and died there in 1865. He is remembered in Bangalore for the part he took in promoting the building of St. John's Church and in the foundation of the parish schools.

Mark Wilks William James was born in 1818, being the son of Colonel John James, of Pantsaison, Pembrokeshire, and afterwards of Ilfracombe, in the county of Devon. He graduated B.A. in 1840, from Oriel College, Oxford, and took the M.A. degree in 1843. He entered the Company's service in 1847; served at Arcot, Poonamallee, and Quilon. Suffering from sunstroke, he returned home in 1855, and retired. He died in 1875. He was one of the nephews of General Sir Mark Wilks, the Commissioner and historian of Mysore, and it was through his influence that he obtained his appointment. He was one of many Oxford men who came under the influence of the Tractarian movement, and was profoundly affected by it. As in the case of others at the same period who were similarly influenced, the result showed itself in the form of doctrine rather than ritual and ceremony. He married a daughter of Captain T. P. Jones-Parry, R.N., of Wrexham, who died in 1910, aged eighty-nine.

Warner Beckingham Ottley was the son of William Young Ottley, F.S.A., the author of the *History of Engraving*, and of many works on prints and pictures. He was born in 1820; was a Scholar of Caius College, Cambridge; graduated B.A. with honours—5th Senior Optime—in 1842, and proceeded M.A. in 1855. He was ordained deacon at Salisbury in 1845, and priest at Gloucester in 1846. He was Curate of Oxenhall, in the county of Gloucester, from 1845 to 1847, when he was appointed a Chaplain in the Company's service. He served at Secunderabad, 1847–52, in which year he was appointed to minister to the scattered military and civil stations in the district of

Ganjam. His headquarters were at Berhampore, and there he remained not only during the rest of his service, but for six years after his retirement. He returned to England in 1881, and died at Torquay in 1897. He was a man of considerable intellectual ability and devotion to the pastoral and missionary cause. He was instrumental in building the Church at Berhampore. He established school-chapels at some of his outstations, and a famine orphanage for the native children he rescued from starvation in 1874. He was a High Churchman of the old school, and was liberal in gifts in all good Church causes. On one occasion, when Bishop Gell was on a tour of visitation at Berhampore, his lordship pointed out that the account books were not kept as neatly and as accurately as they ought to be. Ottley wrote this note at the foot of the cash book, 'This book has been very carelessly kept; the Chaplain is fined Rs.500.' In his will he left a sum of money for the upkeep of his famine orphanage.

George Eddison Morris was the son of the Rev. George Morris, of Penzance. He was born in 1817; graduated B.A. from Worcester College, Oxford, in 1839, and proceeded M.A. in 1856. In the year 1840 he was appointed by the S.P.G. Headmaster of the Vepery Seminary. He retained this appointment till 1846, when he obtained a Chaplaincy through the influence of Bishop Spencer. He was ordained deacon at Worcester in 1840, and priest at Madras in 1841. He served at Trichinopoly, 1848–54; Pallaveram, 1856–62; Bangalore, 1862–63; Ootacamund, 1863–65; Bangalore, 1865–66. At all these places he had the opportunity of doing valuable educational as well as pastoral work. On his retirement, in 1866, he became Rector of Middleton Scriven, where he worked for thirty years. In 1896 he went to live at Worcester, and there he died in 1899.

John Richards was a Scholar of Trinity College, Cambridge. He graduated B.A. in 1844, having obtained a second class in both classical and mathematical honours. He proceeded to the M.A. degree in 1847. He was ordained deacon in 1844, and priest in 1845, at Gloucester. From 1845 to 1848 he was Chaplain of Trinity College, Cambridge, and Curate of St. Andrew's the Great, in the town. In 1848 he was appointed

a Chaplain by the East India Company. He served at St. Thomas' Mount, 1849–58; Wellington, 1861–63; St. Thomas' Mount, 1863–65; Fort St. George, 1865–66. He was a very prominent educationalist. He was a Fellow and Public Examiner of the University of Madras between 1848 and 1866; Inspector of Schools, 1855–58, when his further services in this capacity were dispensed with by order of the Court of Directors. He was a member of the diocesan committee of the S.P.G. from 1850 to the end of his service; and gave his valuable assistance to the Additional Clergy Society and the Church Building Society. On his retirement he became Vicar of Ash, 1869–84, and Rector of Tansor, 1884–98, when he died. At the request of Bishop Dealtry, he wrote some tracts on Mormonism in 1853, when the diocese of Madras received visits from some Mormon missionaries. He also published some sermons, and delivered the Convocation Address before the University of Madras in 1865. He had two sons in the Madras Civil Service.

Charles Dockley Gibson was the son of Major-General J. T. Gibson, of the Madras Army. He graduated B.A. from St. John's College, Cambridge, in 1841, and proceeded M.A. in 1847. In 1848 he was appointed a Company's Chaplain. He served at St. George's Cathedral, 1849–57; Masulipatam, 1859–61; Fort St. George, 1862–65 and 1866–68. It was his father who built the small Church at Kotagherry. He was very popular in society on account of his pleasant manners and various accomplishments, and probably on account of his relationship to so many Madras officers, civil and military. His brother was in the Madras Army, and two of his sisters were married to officers in the same. He had sufficient influence to serve most of his time in Madras. He was on the committee of the Additional Clergy Society during nearly the whole time he was in the Presidency town. He was removed from Fort St. George, in 1868, for a neglect of duty, of which the General Officer Commanding made complaint; and he died the following year at Calicut.

John Pawley Pope was the son of John Pope, of Plymouth. He was the eldest of several brothers, two of whom left their mark in the world's history. He graduated B.A. from Christ's

College, Cambridge, in 1847, and entered the Company's service in 1849. He was Chaplain of Masulipatam, 1849–55, and at Quilon, 1855–57. In that year he was invalided to the Cape, and died at sea before he reached land.

James Vivian Bull was born in 1819, the son of James Bull, a barrister living in Cornwall. He graduated B.A. at Trinity College, Dublin, in 1841. He was ordained deacon and priest at Exeter in 1844, and was Vicar of Carnmenellis, in Cornwall, from 1847–49. In 1849 he was appointed a Chaplain on their Madras establishment by the East India Company. He served with the Burmah Expeditionary Force from 1852 till 1855. St. Thomas' Mount, 1855–56; Bangalore, 1858–63; Wellington, 1863–65; Domestic Chaplain to Bishop Gell, 1865–67. On his retirement from the service he became Curate-in-charge of Huxham in 1867, and Rector of Luccombe in 1869. He died at Luccombe in 1891.

Richard Firth was the son of Richard Firth, of Hampstead. He was born in 1817; graduated B.A. from New College, Oxford, in 1839, and proceeded M.A. in 1849. He was ordained deacon in 1842, and priest in 1843, at Norwich. He was Curate of Blakeney, Norfolk, 1842–45; Christ Church, Hampstead, 1845–47; and of Harrow-on-the-Hill, 1847–49. In 1849 he was appointed a Company's Chaplain. He served at Poonamallee, 1850–52; Black Town, 1852–58; Secunderabad, 1858–59; Trevandrum, 1861–68; and Aurangabad, 1868–69. Upon his retirement from the service he became Vicar of Widdrington, in Northumberland. After seventeen years, he gave up active work in 1887, and lived at Great Barford in Bedfordshire till 1896, when he moved to the warmer climate of Ashford, in Devonshire. Here he died in 1898. In Madras he took a prominent part in the building of the Holy Emmanuel Church in Black Town. He was on the diocesan committees of the Colonial Church Society, the Additional Clergy Society, and the S.P.G. He was the author of a series of tracts called 'Handbills for the Times,' in 1848, and a *Lad's Prayer Manual*, 1850; he edited the Madras *Christian Intelligencer*, 1854–58, translated the Psalms from the Hebrew in 1869, and published a book of Family Prayers in 1871.

Thomas Dealtry was a son of the third Bishop of Madras; he

graduated B.A. from Trinity College, Cambridge, in 1847, and proceeded M.A. in 1850. He was ordained deacon in 1848, and priest in 1849, at Norwich, his first curacy being at Raydon, in Suffolk. In 1850 he was appointed a Chaplain by the Court of Directors. He served as Domestic Chaplain to his father from 1850 to 1858; then he did parochial work at Bangalore till 1861, when he was appointed Archdeacon and returned to Madras. Upon his retirement in 1871, he became Rector of Swillington, near Leeds, 1872–78, and Vicar of Maidstone, 1878–83, in which latter year he died. In Madras he suffered somewhat from his early promotion; for he passed over the heads of many seniors, among them being such men as F. G. Lugard and J. Richards. He would have suffered still more if it had not been for the charming suavity of his manners, his fairness to opponents, and his kindness to all.

Alexander McCape was born in 1813, the son of Christopher McCape, of Westmeath. He graduated B.A. from Trinity College, Dublin, in 1843. He was appointed to the Company's Service in 1852, and died at Poonamallee in 1853. There is no local memorial of him.

Robert Murphy was born in 1819, the son of Richard Murphy, of Cork. He graduated B.A. from Trinity College, Dublin, in 1848; was ordained deacon in 1850, and proceeded M.A. in 1852. In the following year he was selected by the Colonial Church Society for work in the diocese of Madras, and was sent to officiate at Bolarum by the diocesan committee. In 1854 he was recommended by Bishop Dealtry to the Directors, and was appointed a Chaplain in their service. He served at Secunderabad, 1854–55; St. George's Cathedral, 1855; Secunderabad, 1856–57; Cathedral, 1857–66; Bangalore, 1866–72. In 1860 Bishop Dealtry appointed him diocesan Registrar. He was a very popular preacher, with a wonderful facility for quoting long passages from all parts of the Bible. At Bangalore he assisted Pettigrew to found and establish the Cantonment Orphanage. He published at Madras several of his sermons. From 1857 to 1866 he was on the diocesan committee of the Colonial Church Society. He was a very Low Churchman; but he was a genial adversary and a most benevolent Christian worker.

William Rawlins Capel graduated B.A. from Christ's College, Cambridge, in 1851, and proceeded M.A. in 1854. He was ordained deacon at Worcester in 1851, and priest at Lichfield in 1852. He was Curate of Yoxall, in the county of Stafford, from 1851 to 1854, when he was appointed a Chaplain. He served from that date till 1861 at Rajahmundry, when owing to ill-health he retired. In 1863 he became Vicar of Bickenhill, to which parish he devoted his efforts for twenty-six years. He gave up active work in 1889, and died at Bournemouth in 1904. He was considered at the time he was in India 'a thorough High Churchman.' The reference was to sacramental teaching, of which he had a real and proper grasp, rather than to ritual or ceremony.

Charles Rhenius was born in 1821, being the son of the Rev. C. T. E. Rhenius, the C.M.S. missionary and Tamil scholar, who married a Miss Van Someren. He was educated at the C.M.S. College, Islington; was ordained deacon at London in 1845, for mission work abroad, after being accepted by the C.M.S. for their work in Tinnevelly. He was ordained priest at Colombo in 1847, and worked at Suviseshapuram under the Rev. E. Sargent—afterwards Bishop—till 1850. He was then placed in charge of the Dhonavoor District, where he remained for nearly two years. Meanwhile he married Margaret Elphinstone, daughter of Major Elphinstone, the Deputy Assistant Commissary-General at Madras. His sister was married to Colonel Brockman, of the Madras Army, at that time a member of the Mysore Commission. In 1851 he returned home, gave up his mission work, and became Curate-in-charge of Deddington, in the diocese of Oxford. In 1854 the East India Company appointed him a Chaplain. He served at Cannanore, 1854–60; Coonoor, 1865–67; Bangalore, 1867–69; Fort St. George, 1869–72; and he died at Fort St. George in 1874. There is no monument to his memory. He is said to have been a remarkably able man, a good scholar, an effective preacher, a very good musician, and one of the most gentle and kind-hearted of men. The family alliances mentioned had probably some influence with the Directors when they took him into their service; but it was his own character and conduct which won the esteem and friendship of Bishops Dealtry and Gell, and Archdeacons

Dealtry and Gorton. His son, who was in the Madras Army, survived him.

John Tyrwhitt Davy Kidd was the son of the Rev. Thomas Kidd, Vicar of Croxton, in Norfolk. He was born in 1816; was a Scholar of St. John's College, Oxford, whence he graduated B.A. in 1836. He was ordained deacon in 1839 at Chichester, and priest in 1840 at Norwich. His first curacy was at Wednesbury. From 1846–49 he was Rector of St. Paul's School, Calcutta. From 1849–54 he was Chaplain and Secretary of the Bengal Military Orphan School. On the recommendation of Bishop Wilson, of Calcutta, he was appointed a Chaplain by the Directors in 1854, and was sent to Madras. He served at Vepery, 1854–60 and 1862–66; Tranquebar, 1866–67; Wellington, 1867–69; Cuddalore, 1869–72; Vizagapatam, 1872–74; Bangalore, 1874–75. Upon his retiremen the became Curate-in-charge of Fingest 1877–79, and Vicar of Embsay, in Yorkshire, 1879–85. He then retired from active work and died at Beddington in 1895.

William Wright Gilbert Cooper was the son of Henry Edward Cooper, of Calcutta. He was born in 1823; graduated B.A. from Magdalen Hall, Oxford, in 1845, and proceeded M.A. in 1853. He was Curate of St. Mary's, Dover, 1845–55, when he was appointed a Chaplain by the East India Company. He served at Trichinopoly, 1855–58; Mysore, 1858–65; Black Town, 1865–66; Bangalore, 1866–69 and 1871–73; Ootacamund, 1869–71; Domestic Chaplain to the Bishop, 1873–75; St. Thomas' Mount, 1875–77. Upon his retirement he became Vicar of Burwash, Sussex, 1877–87. and there he died. He was a man of great kindliness and good judgment; much interested in the mission work of the Church; appreciative of all honest effort to promote God's glory and the extension of the Kingdom of Christ. He had a cultivated taste in the design and fittings of a Church, and greatly improved the interior of St. John's, Bangalore. He never ceased to interest himself in the St. Paul's Bangalore Mission, of which he was for some time the honorary secretary and treasurer. He was the author of an account of Bishop Gell's Visitation Tour in 1873. It was generally expected that he would have been chosen as Archdeacon when a vacancy occurred in 1875. His daughter married Sir Ralph Benson,

one of the Judges of the High Court. He was a descendant of John Gilbert Cooper, Esquire, of Thurgarton, co. Notts, who married a daughter of Nathan Wrighte, Esquire, Recorder of Leicester, who was the son of Sir Nathaniel Wrighte, Keeper of the Great Seal, *tempore* William III. and Queen Anne.[1]

Samuel Thomas Pettigrew was born in London in 1827, being the son of an eminent physician. He graduated B.A. from Trinity College, Cambridge, in 1848, and proceeded M.A. in 1851. He was ordained deacon by the Bishop of London in 1848, and priest in 1849. After serving a curacy for a short time in Westminster, he went to the eastern counties, where he was able to combine his work with his natural history hobbies. In 1853 he became tutor and Fellow of St. Augustine's College, Canterbury, and remained there happily for two years. In 1855 he obtained his appointment to Madras. He served at Rangoon, 1855–57; Kamptee, 1857–64; Bangalore, 1864–67; Ootacamund, 1869–72; Trevandrum, 1874–77. He was a man with inherited scientific tastes; he interested himself in birds, insects, trees, flowers, architecture, school and Church building, and Eurasian education. He was the anonymous author of *Episodes in the Life of an Indian Chaplain*, in which he shows himself to have been a man of many tastes and parts. At Kamptee he made the cemetery into a beautiful flower garden. At Bangalore he founded the Bishop Cotton Schools and the Cantonment Orphanage, and was instrumental in getting All Saints' Church built. In Trevandrum he was asked to plan the laying out of the public gardens. He was a pronounced High Churchman; but that did not mean much in his day. His principal contentions were for the reality of the new life in holy baptism, and for the expediency of Christian symbols and surpliced choirs. In the Episodes referred to, he mentions that it was due to his ecclesiastical views that he was sent first to Burmah and then to Kamptee. Bishop Gell afterwards recognized his worth as a learned and hard-working priest, and brought him back to the centre of things at Bangalore. When the Bishop Cotton Schools were finished and at work, he prepared a manual called *Daily Office for my Schools*, which was in use for many years after his retirement. When he contended, he

[1] Thoroton's *History of Notts*, and J. J. Cotton's *Inscriptions*.

contended gently and suavely, so that he was much liked personally, even by his opponents. On his return home he became Curate-in-charge of Pudleston, 1878–80, and Vicar of Hatfield, 1880–87. He died at Leominster in 1889, leaving more or less lasting memorials of himself wherever he had been privileged to work.

Joseph Duncan Ostrehan was born in 1830; he was the son of the Rev. Joseph Duncan Ostrehan, Vicar of Creech St. Michael, in the county of Somerset. He matriculated at Worcester College, Oxford, in 1848, and graduated B.A. from New Inn Hall in 1852. He was ordained deacon in 1853, and priest in 1854, at Norwich, his first curacy being at Burgate, in Suffolk. In 1855, when Curate of Barwick, in Somerset, he was appointed a Chaplain in the Company's Service. He served at Secunderabad from 1855 to 1862, at Vizianagram from 1864 to 1871. During the other six years of his service he was at five different places. Before he went to India he was a candidate for a minor canonry at Rochester, being 'a musician of first rate taste and ability.' When he took furlough in 1871, he became Curate-in-charge of Whittington, Somerset, and raised money to restore the Church. In the following year he became Rector of Yarmouth, in the Isle of Wight. He restored Yarmouth Church and renewed some of its fittings during the year he was Rector; and by his geniality he made friends who revered his memory many years after he had passed away. He returned to India in 1873, and retired from the Service in 1878. On his retirement he took charge of Yarmouth for a few weeks in 1879, to the great content and happiness of the people. He died at Cheltenham in 1880. At Yarmouth a memorial window was placed in the Church, with this inscription: 'Ad majorem Dei gloriam et in piam memoriam J. D. Ostrehan, istius ecclesiæ quondam Rectoris.' Ostrehan had the faculty of making friends. He was just as much regarded, and just as affectionately remembered, at Secunderabad and Vizianagram as he was at Yarmouth. He was a pronounced High Churchman; and he suffered the many moves from station to station already referred to in consequence of his views.

Henry Pigot James graduated at St. Bees in 1850. He was ordained deacon at York in 1852 and priest in 1853, his

first curacy being at St. Olave's, York. In 1855 he was appointed a Chaplain. He served at Nagpore, 1856–61; Secunderabad, 1861–66; Berar, 1866–70; Ootacamund, 1870–72; Bangalore, 1872–77; and St. Thomas' Mount, 1877–82. Upon his retirement he became Rector of Tibberton, Shropshire, but he gave up active work in 1886, and died in 1891. He did excellent service in Berar, and was chiefly instrumental in getting all the small Churches in that province built. He was a moderate High Churchman who always had one eye on perfection. His personal popularity was greatly enhanced by that of his amiable and devoted wife who died at St. Thomas' Mount.

Robert Parker Little graduated B.A. from Sidney Sussex College, Cambridge, in 1848. He was ordained deacon in 1849 at Rochester, and priest in 1850. He was Curate of Liston, in Essex, 1849–52, and of Berkswell, in the county of Warwick, 1852–56, when the Directors appointed him to a Chaplaincy on their Madras establishment. He served at Arcot, 1856; Tranquebar, 1857–64; Aurangabad, 1864–67 and 1870–72; Coonoor, 1872–73; Bolarum, 1875; Coimbatore, 1876; Bolarum, 1877; Cocanada, 1877. He was a scholarly man whose health was undermined by the climate. He had to take long leave on medical certificate three times during his service. The state of his health made it necessary for him always to have comparatively small charges. He died at Cocanada in 1877.

Thomas Arthur Cooper Pratt graduated B.A. from St. Peter's College, Cambridge, in 1852, and proceeded M.A. in 1855. He was ordained deacon in 1853, and priest in 1855, at Norwich, his first curacy being at Wymondham, in Norfolk. He was appointed to the Company's Service in 1856. He served at Palamcottah, 1858–63; Nagpore, 1865–68; Wellington, 1868–70; Bolarum and Chudderghat, 1870–76. Upon his retirement he was Curate-in-charge of Tarrant Hinton, Dorset, 1876–79; and Rector of West Harling, Thetford, 1879–85, when he died.

Charles Rous Drury was born at Pondicherry in 1823, being the son of George D. Drury, of the Madras Civil Service, and the grandson of Dr. Drury, Headmaster of Harrow. He graduated B.A. from St. John's College, Cambridge, in 1846, and proceeded M.A. in 1850. He was Vicar of Leominster, Sussex, from 1852–56. During this period he married a daughter of the

Rev. Robert Salkeld; her brother won the V.C. and lost his own life at the capture of Delhi. On the death of this lady Drury sought and obtained a Chaplaincy in his father's Presidency. He served at the Holy Emmanuel Church in Madras, 1856–64; St. Thomas' Mount, 1864–72; Ootacamund, 1874–75; Cathedral, 1875–81. He was a moderate High Churchman; he was honorary secretary of the Church Building Society from 1857 to 1880; and served on the S.P.C.K. and S.P.G. diocesan committees for many years. He had many relations in the Company's Service, and was popular in society. He was at school at Eton with his Grace the Governor of Madras, who exerted his influence to get him nominated to the office of Archdeacon in 1875. After his retirement he became Rector of West Hampnett, in 1882, and there he died in 1891.

James Johnston Brydges Sayers was the son of James Sayers, a surgeon, of Limerick. He was born in 1824. He graduated B.A. at Trinity College, Dublin, in 1847; was ordained deacon the same year, and took the degrees of LL.B. and LL.D. in 1856. In the College entrance book, and in the published list of Dublin Graduates, he appears as Johnston Brydges Sayers. In 1851 he arrived in Madras, having been nominated by the Colonial Church Society to the Incumbency of Christ Church. In 1855 he returned home with a recommendation from Bishop Dealtry to the Directors, who appointed him to a Chaplaincy in 1856. He served at Secunderabad, 1856–58; Vellore, 1861–74; Fort St. George, 1874–78; Cocanada, 1878–79. He was a very Low Churchman, aggressive, intolerant; at the same time he was a fluent, attractive preacher, with a great command of language. He was removed from Fort St. George in 1878, and died the following year at Cocanada.

Kitelee Chandos-Baily was born in 1828. He graduated B.A. at Durham in 1848; was ordained deacon in 1849, and priest 1850, at Lichfield. His first curacy was at Gnosall, 1849–52; he was then preferred to the vicarage of Harwell, in Berkshire, and held the living for four years. In 1856 he entered the Service of the East India Company. He served at Trichinopoly, 1856–58; Rangoon, 1858–59; Poonamallee, 1859–62. The climate was too severe for him. He went home in 1862, and resigned his appointment in 1865. He then became

Perpetual Curate of Tattenhoe, 1867–69, and Vicar of Bradwell, Stony Stratford, 1869 till his death in 1899.

James McKee was born in 1816 at Derry, being the son of Robert McKee of that place. He graduated B.A. at Trinity College, Dublin, in 1845, and obtained a first class in the Divinity test. He took the B.D. and D.D. degrees in 1868. He was ordained deacon at Dublin and priest at Kilmore in 1845, his first curacy being at Lavy, in the diocese of Kilmore, 1845–47. In the latter year he went to England and held curacies at various places, including St. Mary's, Nottingham, and Gayton, in the county of Northampton; and he was also Chaplain of the Northants County Asylum. In 1856 he was appointed a Chaplain in the Company's Service. He served at Quilon, 1857–60; Calicut, 1860–66; Trevandrum, 1866–67; Coonoor, 1867–69; Trevandrum, 1869–75; and Mercara, 1875–78, when he retired. He was a man of considerable ability, but eccentric; perhaps that is why all his appointments were to small stations. On his return to England, he became Curate of Stockton-on-Tees, Curate-in-charge of Little Maplestead, and in 1880 Vicar of Wymynyswold, in Kent. He died in 1889.

George Broadley Howard was born in 1827, at Derby, his father being at the time Vicar of St. Michael's in that town. He was educated at Derby Grammar School, at Sedburgh School, and at St. John's College, Cambridge, of which college he was a Scholar. He graduated B.A. in 1852 in classical honours. He was ordained deacon in 1853, and priest in 1854, by Bishop Blomfield, of London, his first curacy being at St. Barnabas', Kensington, under Dr. Hessey, 1853–56. At this time he was tutor to Val Prinsep, the future Royal Academician; and through the influence of his father, who was a retired Bengal Civilian, he obtained a Chaplaincy in 1856. G. B. Howard had come under the influence of the Tractarian movement; and he began to uphold and teach Church principles as soon as he arrived at Madras. He found the Evangelical party dominant and aggressive; and he was not able constitutionally to let its shibboleths die a natural death. He provoked them by his faithful teaching as well as by his careful ministrations. His experiences at Rangoon and at Trichinopoly were published in the *Indian Churchman* in 1898. Let it suffice to

say here that he was 'removed' from Rangoon at the beginning of 1859, and from Trichinopoly at the beginning of 1860. At his next station, Quilon, he remained over four years; and then being unable to bear up against the climate, he retired from the Service. At Quilon he made good use of his time in the study of the Syriac liturgies of the Syrian Christians on the Malabar coast; and in 1864 he published a translation of them under the title of *The Christians of St. Thomas and their Liturgies.* He presented the original manuscripts to the Bodleian Library. He published also *The Syrian Christians of Malabar*, an *Account of the Schism between the Eastern and Western Churches*, *The Canons of the Primitive Church*, translated from a Syriac manuscript of the sixth century, and several other works of more or less importance. Mr. Howard did not seek preferment in England; nevertheless he was very busy in the exercise of his priesthood. He worked at various times at St. Mary Magdalene, Brighton; St. Andrew's, Croydon; St. Mary's, Primrose Hill; St. Augustine's, Kilburn; St. Matthias', Stoke Newington; St. Ethelburga's, Bishopsgate; St. James', Tunbridge Wells; St. James', Beckenham; and he was for lengthy periods Chaplain of St. Mary's Home, Stone; and of St. Peter's Home, Kilburn. He originated the Clergy Friendly Society, and was its secretary for over twenty years; and he had a good deal to do with the initiation of the Clergy Pensions Institution. He was a scholar of no mean calibre; a refined musician; a man of lovable nature, engaging personality, and courtly manners. He died at Worthing in 1912, aged 85 years.

Barry O'Meara Deane was born in Dublin in 1819; his father, William Deane, married Charlotte, daughter of Captain Jeremiah O'Meara, and sister of Barry Edward O'Meara, Surgeon to Napoleon Bonaparte, at St. Helena. He graduated B.A. at Trinity College, Dublin, in 1839, and proceeded M.A. when on furlough from India in 1871. He was ordained deacon at Tuam in 1844, and priest at Worcester in 1846, on Letters Dimissory on each occasion from Archbishop Whateley, of Dublin. He never had cure of souls in the British Islands. He was Chaplain of Vevey, Switzerland, 1844–47; of Geneva, 1847–55; and of Berne, 1855–56. In 1856 he applied for and obtained a Chaplaincy in the Company's Service. He served

at Bellary, 1857–66; Mercara, 1866–69; North Black Town, 1869–70; Wellington, 1872–73; and North Black Town, 1873–75. On retirement he returned to Switzerland and became Chaplain of Neuchatel, and Professor of English Literature at the college in that town. He died at Montreux in 1909, aged ninety years. He was remembered in Madras long after he left India; for he left sons and daughters behind him in the Presidency.

Alleyne Ward Pearson was born in 1831. He graduated B.A. in 1855 from Pembroke College, Cambridge, obtaining a first class in the Moral Science Tripos. He had previously won the Whewell University Prize in Moral Philosophy. He took the M.A. degree in 1860. He was ordained deacon in 1855, and priest in 1856, at Oxford, his first curacy being at Sunningdale, 1855–58. In 1858 the Directors appointed him a Chaplain on their Madras establishment. He served at Arcot, 1858–60, and had to take furlough on medical certificate; he served at Vepery, 1862–64, and again had to take furlough; he served at the Cathedral, 1865–67, and again had to return home. At the end of this third furlough he resigned his appointment. He then became in succession Curate of Charlecote, 1868–70; Vicar of Waterperry, 1870–76; Vicar of Headington, 1876–80; Rector of St. Margaret's, Canterbury, 1880–87; and Rector of Halstead, Kent, 1887–91. In 1891 he retired from active work and lived at East Pallant, Chichester, where he died in 1904. His inability to live in India caused him to dislike the country. He did his best to overcome this dislike; but the climate was too much for him.

Herbert Barnes was born in 1833, being one of the sons of the Ven. George Barnes, D.D., Fellow of Exeter College, Oxford, and Archdeacon of Barnstable. He was a Student of Christ Church, Oxford; graduated B.A. in honours in 1855, and proceeded M.A. n 1858. He was ordained deacon in 1855, and priest in 1856, at Exeter, his first curacy being at Paignton, 1855–58. He entered the Company's Service in 1858; served as Domestic Chaplain, 1858–60, and at Vizagapatam, 1860–61. Like Alleyne Pearson, he was quite unable to bear the heat of the climate. He did some good work at Vizagapatam in preserving the schools at that station; but he had to apply for leave at the end of 1861. At the end of his furlough he retired. He became

Rector of Alwington, Devon, and Lecturer of St. Mary's, Bideford, 1861–73; and Rector of Langtree, Devon, 1873–91, when he died. He was Rural Dean of Torrington from 1873; Prebendary of Exeter from 1883; and Archdeacon of Barnstable from 1885. He and Alleyne Pearson were appointed Chaplains by the Directors on the same day. These were the last clerical appointments they made on their Madras establishment. Both were good scholars; both succumbed to the climate; both were of the best. The Diocese suffered a loss when they had to retire.

When the Government of India was transferred to the Crown, in 1858, the following Chaplains H.E.I.C.S. became Chaplains in H.M.'s Indian Service.

F. G. Lugard	G. E. Morris	J. D. Ostrehan
A. Fennell	J. Richards	H. P. James
W. W. Lutyens	C. D. Gibson	R. P. Little
H. Taylor	J. V. Bull	T. A. C. Pratt
A. J. Rogers	R. Firth	C. R. Drury
W. Nagle	T. Dealtry	J. J. B. Sayers
B. S. Clarke	R. Murphy	K. C. Baily
M. N. Stone	W. R. Capel	J. McKee
J. Griffiths	C. Rhenius	G. B. Howard
A. H. Alcock	J. T. D. Kidd	B. O'M. Deane
E. Kilvert	W. W. Gilbert Cooper	A. W. Pearson
J. Gorton	S. T. Pettigrew	H. Barnes
W. B. Ottley		

In order to bring this record to the end of the episcopate of Bishop Dealtry, the names of the following six Chaplains are added, being those who were appointed by the Secretary of State for India between 1858 and December, 1861.

CHAPLAINS IN H.M.'s INDIAN SERVICE

MADRAS ESTABLISHMENT, 1858–62

Octavius Dene graduated B.A. in 1849 from Sidney Sussex College, Cambridge. He was ordained deacon in 1850, and priest in 1852, at Exeter. After serving curacies he was preferred

to the Rectory of Newton Tracey, Devon, in 1858. This living he held for nearly two years, when he was appointed a Chaplain on the Madras establishment by the Secretary of State for India. He served at Trichinopoly, Vizagapatam, Fort St. George, and was for three years, 1867–70, Domestic Chaplain to Bishop Gell. In 1874 he became Principal of the Lawrence Asylum at Ootacamund. He retired from the Service in 1882, but remained Principal of the School till 1894, when he returned to England. He then became Rector of Teigngrace, Newton Abbot, where he died in 1896. During the school holidays he was accustomed to fill temporary vacancies at different stations as Chaplain.

John William Wynch was born in India, being the son of an officer in the Company's Horse Artillery, the grandson of a Madras Civilian, the great-grandson of a Governor of Fort St. George, who was the nephew of a former Chaplain who arrived at Madras in 1731. Wynch was educated at Cheltenham College, and at Sidney Sussex College, Cambridge, whence he graduated B.A. in 1858. He was ordained deacon in 1858, and priest in 1859, at Worcester, in which diocese he served the curacy of All Saints', Birmingham. He took the M.A. degree in 1861, and shortly afterwards was appointed to a Chaplaincy. Between that date and 1886, when he retired, he served at twelve different stations. At several of these he showed great activity in building and restoring Churches and schools. Two places may be specially mentioned in this connection, Vizagapatam and Mysore. In other ways he left his mark at South Black Town, Mercara, Vepery, Wellington, and Trimulgherry. In the early part of his service he developed higher Church views than he had professed on his arrival, together with the desire to express them ritually and ceremonially. On his retirement he became in succession Vicar of All Saints', Cambridge (1886–88), Vicar of Brize Norton (1890–1900), Chaplain of Cologne (1900–1), Chaplain of St. Servan (1901–4). He died in 1915.

George English. See list of C.M.S. missionaries. He was appointed a Chaplain in 1861. He served at Masulipatam, Secunderabad, Mysore, Bellary, Coonoor, and at Holy Trinity, Bangalore. Upon his retirement in 1882, he became Vicar of

Lindsell (1882–84) and then Rector of Coombe Hay, near Bath, where he died in 1904.

John Murphy graduated B.A. in 1853 from Trinity College, Dublin, and proceeded M.A.[1] in 1859. He was appointed a Chaplain in 1861. He served at Jaulnah, Rajahmundry, and Cuddalore, and retired before he had completed his service, in 1877.

Thomas Foulkes. See list of C.M.S. missionaries. He worked as a missionary from 1849 to 1861, first in the Tinnevelly District, then in Ceylon, and then in Madras; but his heart was never in his missionary work. He was an Oriental scholar of repute, and was nominated to a Fellowship in the University of Madras; his translations of Tamil literature were of no use to the missionary cause. On the recommendation of Bishop Dealtry, he was appointed a Chaplain in 1861. He served at Secunderabad, Trevandrum, Trichinopoly, Vepery, Coonoor, Calicut, Bangalore, and Coimbatore, and retired in 1886. His second wife was a daughter of James Fischer, a Zemindar of Salem. When he retired he made his home at Salem, and acted as honorary Chaplain of that station from 1886 to 1895. He died in 1901.

Alexander Taylor graduated B.A. from Trinity College, Cambridge, in 1852, and proceeded M.A. in 1855. He was appointed a Chaplain in 1861. He served at Kamptee and Nagpore from 1861 to 1872, when he was appointed Domestic Chaplain to Bishop Gell. In the following year he was killed by a fall from his horse at Wellington on the Nilgiri Hills. His many friends erected a stained-glass window to his memory in the Church at Coonoor.

[1] All through his service he was described as LL.D.; the date and place of this degree has not been found.

CHAPTER XXIII

THE S.P.G. MISSIONARIES

Caemmerer. W. A. Godfrey. Brotherton. Hubbard. Walpole. Hickey. Kohl. W. Taylor. Thompson. Whitehead. Goldstein. Griffiths. Symonds. Heyne. Kohlhoff. Schmidtz. Dadelszen. Morris. S. A. Godfrey. Caldwell. Irwin. Macleod. Best. Bilderbeck. Carver. Guest. Johnson. Wilshere. Howell. Bower. G. U. Pope. Coultrup. Jeremiah. Fletcher. Lovekin. Adolphus. Ross. Sandberg. Coombes. Franklin. Huxtable. Regel. Kennet. Nailer. P. Percival. R. V. Pope. Plumptre. Clay. Coyle. Jarbo. Kearns. Holden. Suter. S. Percival. H. Pope. Leeper. Seller. Earnshaw.

During the period 1835 to 1859 fifty-eight European and Eurasian missionaries were appointed to the work of the S.P.G. in the Madras diocese. Of these, seventeen were University graduates, namely, Oxford 5, Cambridge 4, London 7, and Glasgow 1. Twelve were educated at Bishop's College, Calcutta, some of whom came out from England for the purpose, and some were country born. Thirteen others were educated and trained at one or another of the Madras Theological schools, namely, either at the Vepery Seminary before its removal to Sullivan's Gardens, the same after its removal in 1841, when it was known as the Spencer or Diocesan Institution, or the same after it was reopened in 1848 as the Vepery Mission Seminary.[1] It is not known what training the remaining sixteen underwent. Of the fifty-eight mentioned, nineteen were country born and bred; but not all of these nineteen were of the mixed blood. Two of them did eminent service in the mission field; several did good service; a few failed. The primary cause of failure in these cases was the lack of adequate training in self-discipline.

Nine of the fifty-eight died at their work; fourteen others were invalided home; five became Chaplains.

[1] It has been known now for many years as the S.P.G. Theological College.

One of the missionaries worked for over 50 years; two others over 40 years; seven worked for over 30 years; six for over 20 years; eight worked for periods between 10 and 20 years; whilst thirty-four were only able to work for short periods under 10 years. Most of these resignations were due to failure of health, which was due to three principal causes. The bungalows provided for the missionaries were small and inferior; the food procurable in stations which were not also cantonments was not that to which the men had been accustomed; an annual short leave to the hills was beyond their limited means. Some resignations were due to a constitutional inability to learn one of the country languages; and five were due to preferment to the Honourable Company's Service.

Augustus Frederick Caemmerer was the son of the Rev. A. F. Caemmerer, of the Royal Danish Mission, of Tranquebar. He was educated at Bishop's College, Calcutta; ordained deacon by the Bishop of Calcutta in 1835, and priest by the Bishop of Madras in 1837. Bishop Wilson wrote home to the Society in 1834 and described him as 'an admirable youth.' He worked at Vepery, 1835–38; at Nazareth, 1838–58; and at Tanjore, 1858–62, when he was pensioned. He died at Tranquebar in 1891. At Nazareth he built the Church and the schools; and his wife successfully managed a large school for native girls.

William Addison Godfrey was a Eurasian, educated at the Vepery Seminary and at Bishop's College, Calcutta. He was ordained deacon by the Bishop of Calcutta in 1835, and priest by the Bishop of Madras in 1839. He served at Tanjore for a short time, and then disappeared from the list of diocesan clergy.

Thomas Brotherton was a native of Boston, in Lincolnshire. He was born in 1809; educated at Corpus Christi College, Cambridge; graduated B.A. in 1837, and M.A. in 1853. He was ordained deacon in 1836, and priest in 1837, by the Bishop of Madras. He served in the diocese from 1837 to 1869; his most valuable work was at Nazareth, where he succeeded Caemmerer.

Charles Hubbard was born in England; ordained deacon

by the Bishop of London in 1836, and went out at once to Madras. He was ordained priest by the Bishop of Madras in 1839, and worked in the diocese from 1836 to 1871, when he died at Tranquebar. His principal work was at Canendagoody, 1847 to 1868.

Joseph Kidd Walpole was born in England ; ordained deacon by the Bishop of London in 1836, and went out to Madras with Hubbard. His health gave way, and he was invalided home in 1837. He was then transferred to New South Wales, where he worked from 1838 to 1848.

William Hickey was born in India, and educated at Bishop's College, Calcutta. He was ordained deacon in 1837, and priest in 1839, by the Bishop of Madras. He worked in the diocese from 1837 to 1862, when he was pensioned. He died at Dindigul in 1870. He was more fitted for English work than mission work, and got his opportunities at Trichinopoly, 1840–46, and afterwards at Dindigul and Madura.

Edward Kohl was ordained deacon in 1837, and priest in 1839, by the Bishop of Madras. He worked at Vellore for three years, and was then invalided home.

William Taylor was born and bred in Madras, and partly educated in England. He worked under the London Missionary Society for several years, and in 1837 was ordained deacon by the Bishop of Madras. He was ordained priest in 1839. He was stationed at Vepery from 1837 to 1845, when his connection with the Society ceased. During this period he compiled a *History of the First Centenary of the Vepery Mission*, 1726–1826, from the records in his official keeping, in which he exhibited both literary ability and discriminating judgment. He had a good knowledge of Tamil, and compiled a catalogue of the Tamil MSS. in the College at Fort St. George, which is still useful to scholars. Under the pseudonym of Munro he was the author of *Madrasiana*, a well-known book, but one which is full of errors. See Chapter XXV.

John Thompson was an Englishman, educated at Durham, and the brother of the Rev. A. C. Thompson (vol. ii. 397). He was ordained deacon in 1835, and priest in 1837, by the Bishop of Madras. He worked at Negapatam and Madura, and was invalided home in 1843.

Edward Whitehead, M.A., was ordained deacon in 1838, and

priest in 1839, by the Bishop of Madras. He succeeded A. C. Thompson as Head Master of the Vepery Seminary. He resigned this appointment in 1839. See list of Chaplains.

John Frederick Goldstein was educated at the Berlin Missionary Institution. He was ordained deacon in 1837, and priest in 1839, by the Bishop of Madras. He worked at Pulicat, 1837–40, and at St. Thome, 1840–41, when his health gave way and he was transferred to Trinidad. He resigned this work in 1844.

John Griffiths, M.A., was ordained deacon and priest at Chichester in 1838. In 1841 he accepted the incumbency of Cochin, under the S.P.G. In the following year he resigned and returned to England. See list of Chaplains.

Alfred Radford Symonds was born in 1815, being the son of John Symonds, of Oxford. He graduated B.A. from Wadham College in 1837, and proceeded M.A. in 1840. He was ordained deacon in 1838, and priest in 1839 at London, and was Curate of Whitechapel, 1838–40. In the latter year he became Head Master of Bishop Corrie's Grammar School. In 1846 he became secretary of the Diocesan committee of the S.P.G.; and in 1848 Principal of the Diocesan Theological College at Sullivan's Gardens. These two appointments he held till his retirement in 1872. He was Incumbent of St. Thomas' Church, Mylapore, from 1847 to 1856 and 1863–72; and Domestic Chaplain to Lord Napier and Ettrick in 1867. After his retirement he became Vicar of Walmer, and there he died in 1883. He was the author of a *Greek Grammar for Hindu Students*, other educational works, and some volumes of sermons. He was selected to give the address to the graduates of the University of Madras in 1861; and some other of his addresses to educated Hindus were published.

It is impossible to exaggerate the importance of his work in the diocese. He had the training of the local S.P.G. clergy in his hands for twenty-four years; and he ministered at St. Thome for eighteen years. During the time he was at the Bishop Corrie School he was always ready to help the parochial clergy; and he often officiated at the temporary building in the Mount Road, where Christ Church was afterwards built. His departure in 1872 was widely regretted. See *Mission Field*, 1872, p. 207.

George Yates Heyne was country born and bred. He was

educated at Bishop's College, Calcutta; ordained deacon in 1839, and priest in 1840, by the Bishop of Madras. Like William Hickey, he preferred work among Europeans, and he found his opportunity at Trichinopoly 1847–53, and at Negapatam 1853–77. At both places there was pastoral work among native Christians, and evangelistic work as well. He was pensioned in 1878, and died in 1880.

Christian Samuel Kohlhoff was born in 1815 at Tanjore, being the son of the Rev. J. C. Kohlhoff, of the S.P.C.K. Mission, and the grandson of the Rev. J. B. Kohlhoff, of the Royal Danish Mission. He was educated at Bishop's College, Calcutta; ordained deacon in 1839, and priest in 1840, by the Bishop of Madras. After forty-two years' work he died at Tranquebar in 1881. His principal work was at Erungalore, where his father founded a mission and built a Church. Here he worked from 1858 till his death, a period of twenty-three years, with the valuable help of his wife and daughter; and was looked upon as the true friend and father of his people.

Frederick Henry William Schmidtz was educated at the Berlin Missionary Institution. He was ordained deacon in 1839, and priest in 1840, by the Bishop of Madras. He worked for nine years at four different places, and was then invalided home and pensioned. The climate was too much for him.

Henry Hermann Von Dadelszen was born in 1816, and educated at King's College, London. He was ordained deacon in 1839, and priest in 1840, by the Bishop of Madras. He worked in the Madras diocese till 1842, when he was transferred by the Bishop to Newera Eliya, in Ceylon. In 1846 he was appointed Colonial Chaplain of Kandy, and ministered to the troops in the garrison. He died there in 1852. The officers of the Queen's 15th and 37th Regiments erected a monument to his memory in the garrison cemetery.

George Eddison Morris, M.A., was ordained deacon in 1840 at Worcester, and priest in 1841, by the Bishop of Madras. He went to India in 1840 to succeed Whitehead as Head Master of the Vepery Mission Grammar School. He was at the same time Incumbent of Trinity Chapel in John Pereiras. He resigned the appointments in 1846, and was appointed a Chaplain in 1847. See list of Chaplains.

Samuel Augustus Godfrey was a Eurasian, educated at the Vepery Seminary and at Bishop's College, Calcutta. He was ordained deacon in 1840, and priest in 1842, by the Bishop of Madras. His connections with the S.P.G. lasted from 1840 to 1859; his principal work during that period was at Combaconum, 1846–56. After 1859 he was employed by the Bishop and the Additional Clergy Society to minister at small stations where there was a community of Europeans and Eurasians. His last station before his death was Madura.

Robert Caldwell was an eminent scholar as well as a distinguished missionary. He was a graduate of Glasgow University before he offered his services to the London Missionary Society in 1838, at the age of twenty-four. He worked under this Society for two years in Madras, and then came under the attractive influence of Bishop Spencer. He was ordained deacon in 1841, and priest in 1842, by that Bishop. After his ordination he settled down at Edyengoody, and remained there for forty-two years. During this period he not only pressed forward his evangelistic work by preaching, teaching, building Churches and schools, and training catechists and clergymen, but he made such an exhaustive study of the Dravidian language and history that his published works brought him a world-wide fame. He was created an LL.D. by his own University, and an honorary D.D. by the University of Durham. In 1877 he was consecrated Assistant Bishop in the diocese of Madras to help in the government of the Church in the District of Tinnevelly. He resigned this post of honour and usefulness in 1891, and died at Kodaikanal soon afterwards. During the fifty years of his residence in the South of India, Christianity made immense strides in the Tinnevelly District. It was not all due to his work and influence. He had many fellow-labourers both in the S.P.G. and the C.M.S.; but he was privileged to take a notable part in all that was done to advance the Kingdom of God in his neighbourhood.

Arthur Leighton Irwin graduated B.A. from Caius College, Cambridge, in 1834, as 16th Wrangler. He proceeded M.A. in 1837. He accepted service under the S.P.G. in order to become Principal of the new Madras Diocesan Institution founded by Bishop Spencer for the better training of the catechists and local clergymen employed by the Society. He arrived

in Madras in 1841, worked for two years, and was then invalided home. On the voyage home he died, and was buried at sea near Mauritius.

Edward Charles Macleod was an officer in one of the East India Company's ships, who offered his services to Bishop Spencer as a missionary. He was sent to Bishop's College, Calcutta, for education and training; was ordained deacon in 1841, and priest in 1843, by the Bishop of Madras. He officiated acceptably to the European congregations at Pulicat and Cochin whilst trying to learn the Tamil language. Like some others, he was constitutionally incapable of learning a foreign language. Consequently he was disqualified as an S.P.G. worker in 1845.

James Kershaw Best went out to India as a Lay Preacher of the Wesleyan Missionary Society. Influenced by Bishop Spencer, he was ordained deacon in 1842, and priest in 1845, and worked under the S.P.G. from 1842 to 1856, when he was invalided home. His principal work was at Christianagram, in the Tinnevelly District, where he superintended a circle of mission stations from 1845 till his health gave way. He received a pension from the Society from 1856 to 1869. When he was able to resume work, he became Curate of Chalfont St. Giles, and in 1865, Vicar of Lane End, Bucks. There he died in 1889. One of his sons succeeded in entering the Madras Civil Service, and became a Judge of the High Court, Madras.

John Bilderbeck was born in 1809 at Madras. He was one of the sons of Christopher Bilderbeck, a Eurasian merchant,[1] whose sister married the wealthy Madras merchant, John De Monte.[2] His father died in 1817, leaving a young family, one of them being John himself. John De Monte, the rich uncle, died in 1821, leaving all his property to the Portuguese mission at St. Thome. The Bilderbeck family appears then to have severed themselves from the Roman Catholic Church and connected themselves with the London Missionary Society. John was educated at the L.M.S. School in Black Town, and then sent to England, and was trained at Homerton as a

[1] There was an Ensign Bilderbeck in the Company's Service at Tellicherry in 1742–45.

[2] J. J. Cotton's *Inscriptions*, pp. 169, 184

Missionary. He returned to India, in 1831, and worked at Chittoor and Wallahjabad till 1841, when he severed his connection with the L.M.S. Influenced by Bishop Spencer, he was ordained deacon in 1842, and priest in 1843, and returned to his work at Chittoor under the S.P.G. Here he remained till 1845, when he returned to England and transferred his services to the C.M.S. (see C.M.S. list). He died at Madras in 1880, after nearly fifty years' work in the mission field.

Robert Carver was born in England in 1788. In the year 1815 he went to Ceylon in connection with the Wesleyan Missionary Society. He worked in the island till 1824; when, having lost his wife, he sought change of scene and went to Madras. He commenced work at St. Thome among all classes of residents, and his ministrations were highly valued during the sixteen years he was there. The circumstances of his removal to a less important station have already been mentioned. In the result he returned to St. Thome and worked under the S.P.G. from 1841 to 1845, having been ordained deacon and priest by Bishop Spencer in 1842. He died at St. Thome in 1845.

John Guest was born at Quilon in 1812; he was in the service of the Wesleyan Missionary Society from 1833 to 1840. He was one of the men attracted by Bishop Spencer to the Church. He was ordained deacon and priest in 1842. His principal stations under the S.P.G. were Cuddalore, 1842–45; Vepery, 1851–64; Tanjore, 1864–73; Trichinopoly, 1873–77. He was pensioned in 1878, and died in 1892. He understood English work better than missionary work. At all the above stations he had opportunities of exercising his ministrations in English.

Allan Johnson was a Eurasian educated at Bishop's College, Calcutta. He was ordained deacon in 1842, and priest in 1844, by the Bishop of Madras. His chief work was done at Combaconum, 1850–53, and Nangoor, 1853–62. In 1862 he died, after twenty years' good work.

Ebenezer Stibbs Wilshere was born at Greenwich in 1819. He matriculated at Worcester College, Oxford, in 1840, but left without taking a degree. He was ordained deacon by the Bishop of Madras in 1842, and worked at Negapatam, Combaconum, and Boodaloor. He had a difficulty in learning the

language, and was therefore transferred to the Cape in 1848 for English work. He was ordained priest by the Bishop of Cape Town in the same year, and stationed at Fort Beaufort, where he remained till 1855. When stationed at Negapatam in 1844, Wilshere conveyed to the Bishop, in trust for the benefit of the local mission, a house which was henceforth until 1906 known as the Church House. The deed of conveyance says :—

'I make over this property to this religious use in order that I may by this humble token testify my grateful remembrance of a distinguished clergyman of Oxford University, the present Regius Professor of Hebrew, to whom I am under grateful obligation for numerous kindnesses shown to me while at that University and while privileged with residence under his roof.'

The Regius Professor was Edward Bouverie Pusey, and the house at Negapatam is now called Pusey House. The deed of conveyance was held for safe custody by Messrs. Arbuthnot and Co. till 1906, when it was returned to the Bishop by the Official Assignee. Wilshere was Chaplain of Freiburg, 1867–71, and held curacies in England between 1871 and 1878.

William Howell was an Englishman in the service of the London Missionary Society. He worked for several years with success at Cuddapah, and was then attracted to the Church by Bishop Spencer. He was ordained deacon and priest in 1842. It was not considered fair to his former Society to keep him working at his old station ; he was therefore moved to Vallaveram. There he pursued his work with the old spirit and the old zeal, and within two years had erected a Church for the congregation. It was consecrated by Bishop Spencer, and named in honour of St. Stephen, in 1844. He continued to work at Vallaveram for fourteen years, when his health failed and he was pensioned.

Henry Bower was born in Madras in 1812, and was a Eurasian. He was educated at the Vepery Seminary, and was under the Rev. John Heavyside during the last two years of his school days. He was employed as a catechist for several years after leaving school by the Wesleyan Missionary Society. He was ordained deacon in 1843, and priest in 1845. He was a clear-

headed thinker and was able to grasp difficult philosophic reasonings with a quickness and ease which were remarkable. Languages came easily to him ; but he devoted his attention specially to literary Tamil, in order to present to the educated Brahmins who spoke that language the arguments of Christian theologians and philosophers who had written in explanation or in defence of the Christian religion. His principal stations were Tanjore, 1844–46; Vediarpuram, 1846–57; Madras, 1857–75; Combaconum, 1875–78; Madras, 1878–84, when he was pensioned. At all these stations he was in daily contact with educated men of the Brahmin caste. For their benefit he translated into Tamil *Butler's Analogy*. Then followed a translation of *Pearson on the Creed*, a *Biblical and Theological Dictionary*, *Lectures on the Moral Law*, the *History of Christianity in India*, and other works. In 1857 Bishop Dealtry summoned him to Madras and put him in charge of St. Paul's at Vepery, a large and important parish. This was done in order to make use of his knowledge and literary skill in the revision of the Tamil Bible and Prayer Book. When this work was completed in 1872 he received from the Archbishop of Canterbury the degree of D.D. on the recommendation of Bishop Gell. In 1884 he retired from active work, and he died the following year at Palamcottah. Bishop Gell wrote his epitaph and described him as 'an eminent Dravidian scholar ; . . . an author of many valuable books ; a laborious missionary ; . . . a man of peace universally esteemed.'

George Uglow Pope was the eldest of four brothers who exercised their priesthood in India. G. U. Pope arrived at Madras in 1839 in the service of the Wesleyan Missionary Society. But Bishop Spencer attracted him as he attracted others, and he was ordained deacon in 1843 and priest in 1845. As his special gift was that of teaching he was appointed Principal of the Sawyerpuram Seminary for the training of Catechists, and retained that position from 1843 to 1850. He was then placed in charge of the Tanjore Mission, including the High School founded by Schwartz ; and there he remained till 1858. He then gave up his missionary work and opened a school for the sons of European officers at Ootacamund. In 1871 he went to Bangalore as Warden of the Bishop Cotton Schools and Incumbent of All Saints' Church. He was instrumental

in raising the schools to a high state of efficiency and usefulness. On his return home he was S.P.G. Secretary in the diocese of Manchester, 1882–85; Lecturer in Tamil and Telugu at the University of Oxford, and Chaplain of Balliol College from 1888 till his death in 1903. He was appointed a Fellow of the University of Madras in 1859; created a D.D. by the Archbishop of Canterbury in 1864; and received the degree of M.A. by decree from the University of Oxford in 1886. He was a Tamil scholar of high repute, and was the author of several Tamil educational works, including a grammar, a reader, and a dictionary. He also wrote text-books of Indian History and an Anthology of Tamil Poetry; and he published a volume of sermons.

Samuel William Coultrup was a Eurasian who was educated at Bishop's College, Calcutta. He was ordained deacon in 1844, and priest in 1847. He served the S.P.G. as a Catechist before his ordination; and he afterwards worked at Negapatam, Tanjore, Vellore, and Edyengoody till the year 1851, when his connection with the Society ceased.

John Carruthers Jeremiah was also a Eurasian and a student of Bishop's College, Calcutta. He went as a catechist to Wallajahpett in 1845 and died there the same year.

James Philip Fletcher began his missionary work in 1842 as a lay member of the Chaldæan Mission under the S.P.C.K. He returned home in 1845 and was ordained deacon for work abroad by the Bishop of London. He then went to Madras in connection with the S.P.G. and worked at Edyengoody with Dr. Caldwell, at Canendagoody and at Vepery. He was ordained priest by the Bishop of Madras in 1847; in the following year he was invalided home and was obliged to give up his Indian work. During the year 1847, when he was at Vepery, he was in charge of the Christ Church, Mount Road, congregation.

Alfred Peter Lovekin was a Theological Associate of King's College, London, upon whom the Archbishop of Canterbury conferred the M.A. degree. He went to Madras in 1845; was ordained deacon; and worked for two years at the Sawyerpuram Seminary for the training of Catechists and clergy. He was then invalided home. Later on he continued

his missionary work in Ceylon, 1861–64; but he was again invalided.

Thomas Philip Adolphus was a Eurasian trained as a Catechist at the Sawyerpuram Seminary, and later at the Diocesan Institution at Sullivan's Gardens, Madras. He was ordained deacon in 1848, and priest in 1851, by the Bishop of Madras. He was appointed in 1848 one of the teachers at the Sawyerpuram Seminary; and afterwards worked at Tanjore. In 1854 his connection with the S.P.G. ceased for a time in consequence of his refusal to submit any reports of his work to the diocesan committee. He then became Head Master of the Trichinopoly Vestry School to the great advantage of the School. In 1865 he was again employed by the Society on the recommendation of Bishop Gell, and placed in charge of the European and Eurasian congregation at the Trichinopoly Fort under the Chaplain of the station. This appointment he retained till 1881 when he was pensioned. He died in 1892. He was a scholarly man with literary tastes and was more fitted for pastoral than for evangelistic work.

Matthew Ross was ordained deacon in the diocese of Madras by the Bishop of Colombo in 1848, and priest by the Bishop of Madras in 1851. He worked at Vediarpuram for two years and at the Sawyerpuram Seminary for two years.

Samuel Sandberg graduated B.A. from Corpus Christi College, Cambridge, in 1848. He was ordained the same year by the Bishop of London, and went to Madras and worked for nearly three years in the Tinnevelly district. He was then transferred to the Cape, and returned to England in 1851. He was ordained priest at York in 1852.

William Langford Coombes was a Eurasian educated at the Vepery Grammar School and at Bishop's College, Calcutta. He was ordained deacon in 1849, and priest in 1851, by the Bishop of Madras, and worked in the Tinnevelly mission from 1849 to 1858, when he died. He was a brother of the Rev. V. D. Coombes.

Charles Franklin was a Eurasian who was employed by the Wesleyan Missionary Society at Mysore from 1838 to about 1848. He then studied at Sullivan's Gardens. He was ordained deacon by Bishop Dealtry in 1849 and priest in 1855. He worked under

the S.P.G. at Moodaloor, 1849–52 ; Boodaloor, 1852–54 ; and Cuddalore, 1854–57.

Henry Constantine Huxtable was born in 1825 at Bristol. He was a Theological Scholar and Associate of King's College, London. He was ordained deacon by the Bishop of London in 1849, and went out to Madras and worked as a missionary at Christianagram from that date till 1852, when he became Principal of the Sawyerpuram Seminary. He was invalided home in 1857. He was Curate-in-charge of Hendford, Yeovil. 1858–59, and Rector of Bettiscombe in Dorset, 1859–67, when he was appointed Secretary of the S.P.G. in the island of Mauritius. In 1870 he was nominated and consecrated to the Bishopric of the island. In 1871 he died.

John Anthony Regel was a Eurasian who worked under the London Missionary Society at Bangalore from 1839 to 1848. He studied for a year at the Vepery Seminary at Sullivan's Gardens ; was ordained deacon in 1850, and priest in 1851, by the Bishop of Madras. He worked under the S.P.G. at Vallaveram and Negapatam till 1858.

Charles Egbert Kennet was a Eurasian and one of the best type. He combined a high intellectual subtlety with perfectly plain practical common sense. He was educated at the Bishop Corrie Grammar School and at Bishop's College, Calcutta. He was ordained deacon in 1851, and priest in 1853, by Bishop Dealtry. He was engaged in practical evangelistic work from 1851 to 1865 in Tinnevelly, and worked under Dr. Caldwell at Edyengoody in 1855–56. The influence of this great scholar upon him at an impressionable period must have been considerable. The bent of his mind was scholastic and theological. He was deeply interested in the languages of the Bible and the early Christian Fathers. He was so well versed in the literature of those tongues that he was popularly known as the Pusey of India. In 18[illegible] Bishop Gell brought him to Madras and placed [illegible] and Principal of the Theological College at Sullivan's Gardens. During this period he published some of his most important writings : *Missionary Teaching viewed in relation to the Conduct*

of the Controversy with Hinduism; The Doctrine of the Priesthood; The Claims of the Roman See to Supremacy disproved by an Examination of Catholic Antiquity. At the same time he contributed [illegible] and [illegible] monthly meetings of the Madras Clerical Conference. In the year 1880 the Archbishop of Canterbury conferred upon him the degree of D.D. on the recommendation of Bishop Gell. He died in 1884. The diocese perpetuated his memory by purchasing his library and establishing it for general use at Sullivan's Gardens. He was a great scholar rather than a great missionary; but he used all his knowledge and intellectual gifts in the missionary cause; and he trained many a native priest in the practice of using precise language in theological statements and in the pursuit of the truth as it is in Christ Jesus.

Adolphus Robert Constantine Nailer was a Eurasian educated at Bishop's College, Calcutta. He was ordained deacon in 1851, and priest in 1854. He worked under the S.P.G. from 1851 to 1873 at the Seminary, Vediarpuram, Vellore, and Erungalore. Later on he was employed as Railway Chaplain at Raichore and Gooty, 1876–85.

Peter Percival was an Englishman employed by the Wesleyan Missionary Society in Ceylon for twenty-two years, and in Calcutta for three years, 1829–32, before he returned home in 1851. He was ordained deacon by the Bishop of London in 1852. During the next two years he was one of the Lecturers at St. Augustine's College, Canterbury, and gave a valuable course on *India and its Religions.* He went back to Madras in 1854 under the S.P.G. He was ordained priest in 1855 by the Bishop of Madras, and worked in Madras city till 1856. He then severed his connection with the Society in order to carry on educational work. He became a Professor at the Presidency College, and later was Chaplain of the Military Female Orphan Asylum. He was an eminent Tamil scholar, and was the author of *The Land of the Veda* and of a translation of *Tamil Proverbs.* He also compiled the *Tamil Dictionary* which bears his name.

Richard Vercoe Pope was an Englishman and one of the younger brothers of Dr. G. U. Pope. He was a graduate of

London University, and was ordained deacon by the Bishop of London in 1852. He went out to Madras in that year, studied at Sullivan's Gardens and worked under the S.P.G. at Trichinopoly and other places till 1858, when he joined the Church of Rome. He was ordained priest by the Bishop of Madras in 1854, and on that occasion Dr. G. U. Pope preached the ordination sermon. Subsequently he became Head Master of the Oratory School at Edgbaston. He was a talented linguist, and like his elder brother a born teacher.

William Alfred Plumptre was born in 1831, being the son of Edward Hall Plumptre, of Bloomsbury. He graduated B.A. from University College, Oxford, in 1853, and proceeded M.A. in 1858. He was ordained deacon in 1853, and priest in 1854, at Lichfield. In 1858 he was specially appointed as Incumbent of St. John's, Egmore, in Madras, whose congregation was one of well-educated native Christians. He retained this appointment till 1862, when he was invalided home. He became subsequently Vicar of Whatton, 1871–76, and Vicar of Bishop's Norton, 1876–79, when he died.

John Clay was a Eurasian educated at the Vepery Grammar School and the Vepery Mission Seminary at Sullivan's Gardens. He was ordained deacon in 1854 and priest in 1855. He worked in the Telugu districts of the diocese, under the Additional Clergy Society, from 1854 to 1860, when he was employed by the S.P.G. He continued his work at Cuddapah till 1884, when he died. He was a good Telugu scholar and took an important part in the revision of the Telugu Bible.

Stephen Goodsir Coyle was country born, and was, with the Rev. John Clay, one of the pupils of the Rev. W. A. Symonds at Sullivan's Gardens. He was ordained deacon in 1854, and priest in 1856, by the Bishop of Madras. He did good service in the mission field at Madura, Kodaikanal, Puthiamputtur, Ramnad, and Combaconum. At Madura and Combaconum he also ministered to the European congregation. He died in 1870 at Bangalore. At Kodaikanal he had charge of the mission from 1855–60, before it was handed over to the Americans. He is said to have built the Church which the Americans now use ; but no record of this has been found.

Peter John Jarbo was born in London in 1821. He was

ordained deacon in 1854 and priest in 1855 by the Bishop of Madras. He was probably trained at Sullivan's Gardens before ordination. He worked in the Trichinopoly mission district from 1854 to 1856, when he was invalided home. He was Chaplain of the Tyne Sailors' Home, 1857–60, and in 1859 obtained the degree of Ph.D. from the University of Jena. In 1860 he was appointed to a Chaplaincy on the Bengal establishment, and he served at various places in the north of India between 1860 and 1877. Among his achievements was the raising of a large sum of money, said to have been Rs.100,000, to build and furnish St. James' Church in Calcutta. Such a feat can only be accomplished by immense patience and immense energy. In 1868 the Archbishop of Canterbury conferred upon him the degree of M.A. On retirement from the Indian Service he became Vicar of St. Martin's, Haverfordwest, 1879–80; Lecturer of Stoke Newington, 1880–85, when he retired from active work.

James Fleming Kearns was born in Ireland in 1825. He was accepted for service in India by the S.P.G. in 1849; he was ordained deacon in 1854, and priest in 1856, by the Bishop of Madras. Between 1849 and 1854 he was working as a layman and undergoing special training at the Diocesan Institution at Sullivan's Gardens. After his ordination he worked in Tinnevelly till 1873, when he was placed in charge of the Tanjore mission. He died at Tanjore in 1877. The last Princess of Tanjore, who had a high opinion of his character as a Christian missionary, erected a monument to his memory in St. Peter's Church and in the churchyard. Her Highness also paid all the funeral expenses. He was the author of a treatise on the Marriage and Funeral Ceremonies of the South Indian Hindus.

David Holden was born in Ireland in 1827. He was trained for his missionary work at the Diocesan Institution; ordained deacon in 1855 and priest in 1856; worked at Trichinopoly and Combaconum for three years, and was then invalided home.

Thomas Herbert Suter was born in London in 1832. He graduated B.A. at the London University; underwent a short theological training at Sullivan's Gardens; was ordained deacon in 1855 and priest in 1856; worked in the District of Tinnevelly for three years, and died at Ramnad in 1862.

Samuel Percival was the son of the Rev. Peter Percival. He was born in Madras; trained at Sullivan's Gardens under the Rev. W. A. Symonds; ordained deacon 1856, and priest 1858, by the Bishop of Madras; worked at Tanjore from 1856 to 1864, when he settled in New South Wales and ministered there. He died in 1881.

Henry Pope was the youngest brother of Dr. G. U. Pope. He was born in Devonshire in 1832. He was accepted by the S.P.G. in 1854 and went out to Madras, in which diocese three of his elder brothers were then working as priests. He was trained at Sullivan's Gardens; ordained deacon in 1855, and priest in 1856, by the Bishop of Madras. He worked for two years at Ramnad and for a like period at Nazareth, and returned home in 1859. Between that date and 1866 he was an Assistant Master in Dr. G. U. Pope's celebrated school at Ootacamund. On the recommendation of Bishop Gell, he was, in 1866, appointed a Chaplain by the Secretary of State for India. He worked at nine different stations in seventeen years; but these changes had nothing to do with his theological views. He died at Madras in 1885. During his furloughs he kept his terms at Cambridge. He graduated B.A. in 1878 and M.A. in 1881.

Frederick James Leeper was born in Dublin in 1831. He was accepted by the S.P.G. in 1856 and went out to Madras. He was trained at Sullivan's Gardens; ordained deacon in 1857, and priest in 1860, by the Bishop of Madras. He worked in the Tinnevelly District, 1857–61; Secunderabad, 1861–65; Combaconum, 1865–71; Tranquebar, 1871–74; and at Cuddalore, 1876–80, when he retired.

James Seller was born in London. He was a Theological Associate of King's College, London. He was accepted by the S.P.G. in 1856; he was ordained deacon in 1857, and priest in 1859, by the Bishop of Madras. He worked at Edyengoody under Dr. Caldwell, 1857–59; at Moodaloor, 1859–64; and in the Tanjore District, 1864–67. He then returned home. He became Curate-in-charge of Binbroke, Lincoln, 1870–82, and Curate-in-charge of Thoresby, Lincoln, 1882. He retired from active work and died at Ash, in Kent, in 1894.

John Earnshaw was born at Colne, Wilts, 1831. He was a

Theological Associate of King's College, London. He was ordained deacon in 1857, and priest in 1858, at Ripon. He was appointed Principal of the Sawerpuram Seminary in 1859, and received from the Archbishop of Canterbury the degree of M.A. He worked for five years, and then was obliged to return home on account of his health.

CHAPTER XXIV

THE C.M.S. MISSIONARIES

Applegate. Newman. Harley. Thomas. J. H. Gray. J. Johnson. Elouis. Humphrey. Barclay. Rogers. Stephen Hobbs. Chapman. Hawksworth. Noble. Fox. J. T. Tucker. Septimus Hobbs. Sargent. E. Johnson. Baker, Jun. Bilderbeck. Sharkey. Barenbruck. Taylor. C. Rhenius. Ragland. J. Spratt. Allnutt. Rodgers. Harding. Clark. G. English. Foulkes. Nicholson. Bentler. Whitchurch. Darling. D. Fenn. Meadows. Pickford. Moody. Every. Collins. Cradock. Dibb. Dixon. Andrews. Vickers. Valpy. Royston. Gritton. Tanner. Alexander. Wilkinson. T. Spratt. W. Gray.

Of the above fifty-six missionaries fifteen were University graduates. Eight were from Cambridge and two from Oxford; all the ten graduated in honours, and two were Fellows of their colleges. Of the five Dublin men two graduated in honours. Of the rest one was at St. Bees College; twenty-eight were at the Church Mission College, Islington; ten at the Church Mission Institution, Madras; and one was trained at Homerton. Sixteen were born and educated in the country; but not all of these were Eurasians.

There were some men of notably long service. Bishop Sargent served for 60 years. The Rev. J. Bilderbeck, a Eurasian, and the Rev. F. W. N. Alexander served for 45 years. The Rev. H. Harley and W. Clark worked for 36 years; the Rev. H. Baker, Junior, for 35 years; and the Rev. J. Thomas for 34 years. Eleven others worked between 20 and 30 years; two between 15 and 20 years; fourteen between 10 and 15 years; ten between 5 and 10 years; and only twelve under five years. The short service men were mostly disabled by the climate.

Sixteen of the fifty-six became beneficed in England after retirement. Four were appointed Chaplains in the Hon. E. I.

Co.'s Service; and two were consecrated Bishops—Sargent and Royston. Sixteen died in India; three others died on arrival in England; and one died at sea. There were only a few failures. On the whole, it is a splendid record of devoted service.

Thomas Henry Applegate was born in England in 1807; received his later education at the C.M. College, Islington, 1831–33; was ordained deacon and priest by the Bishop of London in 1833 and 1834 respectively; went to Tinnevelly in 1835, and died in 1837.

Edward Newman was born in England in 1812; was at the C.M. College, Islington, for one year in 1835; was ordained deacon in 1843, and priest in 1844, by the Bishop of London; went to Tinnevelly in 1845; and retired from the mission field in 1850. He afterwards became Vicar of Ecclesall in Yorkshire. He died in 1880.

Henry Harley was born in England in 1811. He was at the C.M. College, Islington, 1832–34; ordained deacon in 1834, and priest in 1835, by the Bishop of London. He went to India in 1836 for joint European and missionary work at Cochin. Subsequently he was stationed for many years at Trichoor. He married a daughter of the Rev. J. C. Kohlhoff of Erungalore. He retired in 1871, after a service of 36 years, and died at Pondicherry in 1882.

John Thomas was born in Wales in 1807. He was at the C.M. College, Islington, 1833–35; was ordained deacon by the Bishop of London in 1835, and priest in 1836 by the Bishop of Gloucester, and went at once to Tinnevelly, where he was stationed at Mengnanapuram. He was a deeply religious man with several accomplishments and a great power of organization. Like so many of his countrymen he was a skilled musician with an attractive singing voice. He had a good working knowledge of architecture and a remarkable taste in designing and town planning. In course of time he laid out a new village with broad streets, overcame some sanitary difficulties, erected schools and a Church of real magnificence, whose tower was and is a landmark for travellers for many miles. He visited the villages round and did similar things on a smaller scale for them. The story of these great undertakings is written

in the C.M.S. Reports of the period. It is also referred to in terms of admiration by Bishops Spencer of Madras and Cotton of Calcutta in their published works. He was a very able, talented and remarkable leader. He died at Mengnanapuram in 1870 after 34 years' service. His widow and unmarried daughter survived him and carried on mission work as managers of the Elliot-Tuxford Girls' school for many years. His other daughter married a C.M.S. missionary, Ashton Dibb ; one son followed in his steps as a missionary ; and two others were in the service of the Madras Government. The missionary cause prospered greatly under his able guidance.

Joseph Henry Gray was born in Ireland in 1814. He graduated B.A. in honours from Trinity College, Dublin, in 1835, and won the Hebrew and Divinity prizes of his year. He proceeded M.A. in 1838. He was ordained deacon in 1837, and priest in 1838, by the Bishop of London. In 1838 he was appointed Principal of the new Church Missionary Institution at Madras, which was opened for the purpose of training the Society's agents as catechists and clergymen. He retired at the end of ten years. He afterwards became Incumbent of St. Barnabas at Douglas, Isle of Man ; and then Rector of Keynsham, Bristol. He died in 1893.

John Johnson was born in England in 1815. He was at the C.M. College, Islington, from 1835 to 1837, when he was appointed Assistant Master at Cottayam College in Travancore. He was ordained deacon in 1842, and priest in 1843, by the Bishop of Madras, and died at Cottayam in 1846, after a service of 8¼ years. He married a daughter of the Rev. H. Baker, Senior. His son was afterwards Incumbent of Christ Church, Madras.

James Joseph Haydon Elouis was born in England in 1803. He was an educationist who was appointed Assistant Teacher at the C.M. Institution, Madras, in 1838. He was ordained deacon in 1839, and priest in 1840, by the Bishop of Madras. After serving 11 years he retired in 1849. He afterwards became Vicar of Eyton, Hereford.

William Topley Humphrey was born in England in 1812. He was at the C.M. College, Islington, 1835–36 ; was ordained deacon in 1836, and priest in 1837, by the Bishop of London,

and was appointed Principal of the Cottayam College, in Travancore, in 1838. After three years' service he returned to England. In 1843 he was appointed a Chaplain in the Company's Service on the Bengal Establishment. He served with the troops during the Pegu War of 1852. He afterwards became Vicar of Wick, Pershore. He married a niece of the Rev. T. Brotherton of the S.P.G. mission Nazareth.

John Charles Barclay was born in England in 1801. He was in the Royal Navy till 1837, when he entered the C.M. College. Islington. He was ordained deacon by the Bishop of London in 1838, and went to Madras. In 1839 he was ordained priest by the Bishop of Madras. In 1840 he had some difficulty in believing the fundamental articles of the Christian faith and withdrew. He settled on the Nilgiris and died at Jackatalla (Wellington).

Foster Rogers was born in Ireland in 1809. He was at the C.M. College, Islington, for a short time in 1838. He was ordained deacon in 1838, and priest in 1839, by the Bishop of London. In 1839 he went to Madras and was stationed at Mayaveram. In less than two years he gave up the work and returned home. He became subsequently Vicar of St. Philip's, Leeds, 1845, and Rector of Barrow in Cheshire, 1872.

Stephen Hobbs was born in England in 1815. He was at the C.M. College, Islington, 1835–37; was ordained deacon in 1838, and priest in 1839, by the Bishop of London. In 1839 he went to Tinnevelly and worked at various places in that District for 17 years. In 1856 he was transferred to Mauritius. He became Archdeacon of the Seychelles in 1871, and Archdeacon of Mauritius in 1873. He retired in 1877, after a missionary service of 38 years. He became afterwards Curate-in-charge of Warlingham in Surrey, and died at Winchester in 1893.

John Chapman was born in England in 1813. He graduated B.A. from St. John's College, Cambridge, in 1836, with double [illegible] He was elected [illegible] proceeded M.A. in 1839; [illegible] took the B.D. degree in 1840. In that year he was appointed Principal of Cottayam College, Travancore. He occupied that important post for ten years, and then took up the work of the Rev. J. H. Gray at the C.M. Institution.

Madras. Owing to the failure of his health he returned home in 1852, after twelve years' service. Subsequently he became clerical secretary of the C.M.S. He died in London in 1862. He was the author of *Outlines of the Evidences of Christianity*, *Syllabus of a Church History*, *The Foundations of the Temple*, etc.

John Hawksworth was born in England in 1815. He was at the C.M. College, Islington, 1835–37; was ordained deacon 1838, and priest 1839, by the Bishop of London. He went to Travancore in 1840, and died at Cochin in 1863, after an exemplary service of twenty-three years. He founded the Tiruwella mission. He also worked at Alleppee and Cottayam, and was the first Principal of the Cambridge-Nicholson Institution.

Robert Turlington Noble was born in England in 1809. After passing through Oakham School he graduated B.A., in 1839, from Sidney Sussex College, Cambridge. He was ordained deacon in 1839, and priest in 1840, by the Bishop of Peterborough. In 1841 he went to Madras and founded the C.M.S. mission at Masulipatam. He also founded what is now called the Noble College; and in this effort he was greatly assisted by the Rev. H. W. Fox. After a service of 24 years he died at Masulipatam in 1865, and was buried in the St. Mary's Cemetery. The Noble College Hall was built as a special memorial of him and his work. A memoir of his devoted life was written and published by his brother. He exercised a remarkable influence over young men of high caste; and the result was seen in the number of Brahmins who became Christians and were ordained to the sacred ministry.

Henry Watson Fox was born in England in 1818. After passing through Rugby School he graduated B.A. from Wadham College, Oxford, in 1839, obtaining 3rd class honours in Classics. He was ordained deacon by the Bishop of London in 1839, and priest in 1842 by the Bishop of Madras. He joined Robert Noble at Masulipatam in 1841 and co-operated with him in all that he did. His own special work was evangelistic, whilst that of Noble was educational. His health failing he returned home in 1848, and died at Durham at the end of that year. He was the author of *Chapters on Missions*. A memoir was written and published by his brother.

John Thomas Tucker was born in England in 1818. He was at the C.M. College, Islington, 1839–41; was ordained deacon 1841, and priest 1842, by the Bishop of London. In 1842 he went to Tinnevelly and worked there for 24 years. He took the Rev. John Thomas, of Mengnanapuram, as his model and worked as he worked. His centre was the village of Paneivilei. There he built a large Church; and in the district round about he built 48 village Churches. He died in England in 1866. A memoir of his life and work was written by the Rev. G. Pettitt.

Septimus Hobbs was born in England in 1816. He was brother to Stephen. He went to the C.M. College, Islington, in 1838; was ordained deacon in 1841, and priest in 1842, by the Bishop of London; and went to Tinnevelly in the latter year. After thirteen years he was transferred to Ceylon to superintend the Tamil Cooly mission. In 1862 he returned home. He became later Rector of West Compton, Dorset, and afterwards Rector of Compton Valence in the same county.

Edward Sargent was born in Paris in 1815. At an early age he went to Madras with his parents. Their regiment was quartered at Poonamallee and was ministered to between 1822 and 1830 by the Rev. W. Sawyer, the C.M.S. missionary at Perambore. During this period Sargent's father died, and the boy was adopted by Sawyer, who arranged for his education. His kind patron, who was appointed a Chaplain in 1830, died in 1832, when the boy was seventeen years old. He appears to have been trained at the local missionary seminary as a teacher, and to have been sent to Palamcottah as a Lay Agent of the Society in 1836. There he came under the notice of the Rev. George Pettitt, who recommended that he should be sent to England and trained as a missionary. He joined the C.M. College, Islington, in 1839; was ordained deacon in 1841, and priest in 1842, by the Bishop of London; and returned to Tinnevelly in the latter year. There he laboured for forty-seven years and there he died in 1889. He was a good Tamil scholar and an excellent teacher. He trained many of the native clergy of the Society. He was consecrated Assistant Bishop of Madras in 1874 with the learned and revered Bishop Caldwell. As Bishop he organized Native Church Councils for the

administration of Native Church affairs, and promoted self-support in mission districts. The Archbishop of Canterbury conferred upon him the degree of D.D. in 1874. He was the author of a *Tamil Commentary on the Gospels, An Exposition of the 39 Articles in Tamil, Paley's Evidences in Tamil,* etc.

Edmund Johnson was born in Ireland in 1818. He graduated B.A. at Trinity College, Dublin, in 1841, and went for a year's special training to the C.M. College, Islington. He was ordained deacon in 1842, and priest 1843, by the Bishop of London. In the latter year he took his M.A. degree at Dublin, and went to India. He worked in the north for five years and in 1848 was transferred to Travancore. Two years later he succeeded the Rev. John Chapman as Principal of the Cottayam College. In 1854 he returned to evangelistic work and was stationed at Pallam in Travancore. He retired in 1858 after fifteen years' service. He became Vicar of Wapley in 1877, and died in 1889.

Henry Baker, Junior, whose mother was a Hohlhoff,[1] was born at Tanjore in 1819. He was sent to England for his education, and entered the C.M. College, Islington, in 1839. He was ordained deacon in 1842 by the Bishop of London, and priest 1843 by the Bishop of Ripon. In that year he returned to Travancore, where his father and mother and sisters were working. His special work was the commencement of evangelistic effort among the Travancore hill tribes. He was on the Revision Committee of the Malayalim Bible; and was the author of *A Commentary on St. Matthew's Gospel* in the Malayalim language. He died at Madras in 1878, after thirty-five years' service.

John Bilderbeck was the first Eurasian employed by the Society. In his boyhood he and his family were Roman Catholics. After the death of his uncle, the wealthy merchant De Monte, he was sent to the London Mission School in Black Town, and afterwards to England to be trained for the London Mission ministry. He was the agent of this mission at Chittoor and Wallajahbad from 1835 till 1842, when he was ordained deacon by the Bishop of Madras, and worked in connection with the S.P.G. He was ordained priest in 1843; and in the following

[1] Vol. ii. 392.

year went to England and transferred his services to the C.M.S., with which Society he continued for thirty-six years till his death in 1880. His work was almost entirely in Madras itself as priest of St. Paul's Church, Vepery. He married twice; his first wife being Miss Dunhill of Madras, and his second wife, whom he married in 1848, being Miss Dyson of Chesterfield.

John Edmund Sharkey was also a Eurasian. He was born in Madras and educated at the C.M. Institution in that city. In 1843 he was employed as a catechist at Masulipatam under the Rev. H. W. Fox, who recommended him to the Bishop for ordination. He was ordained deacon in 1847, and priest in 1849, by the Bishop. He worked in the Masulipatam district till 1867, when he died, after a service of twenty-four years. He married Miss Nailer, sister of the S.P.G. missionary.

John Theophilus George Barenbruck was the son of a C.M.S. missionary,[1] and was born at Mayaveram in 1818. He was sent to England for his education and entered the C.M. College, Islington, in 1839. He was ordained deacon in 1843, and priest in 1844, by the Bishop of London. In 1844 he returned to India and worked in the Tinnevelly district until his death in 1859, a period of over fourteen years.

Charles Josiah Taylor was a Eurasian, born in Madras in 1800. After training at the C.M. Institution, Madras, he was employed by the Society in 1839 as a catechist at Mayaveram. He was ordained deacon in 1844, and priest in 1845, by the Bishop of Madras, and stationed at Salem, where he died in 1851.

Charles Rhenius. See list of Chaplains.

Thomas Gajetan Ragland was born at Gibraltar in 1815. He graduated B.A. from Corpus Christi College, Cambridge, in 1842 as fourth Wrangler. He was ordained deacon and priest at Ely the same year, and was elected a Fellow of his College. He proceeded M.A. in 1845, and took the degree of B.D. in 1853. In the year 1845 he accepted the position of secretary of the Corresponding Committee of the Society in Madras, and he retained that appointment for nine years. It was not till 1854 that he commenced direct evangelistic work. In that year, assisted by two younger Cambridge men, David

[1] Vol. ii. 392.

Fenn and R. R. Meadows, he founded the North Tinnevelly mission. In 1858 he died at Sivagasi, the indirect cause of death being exhaustion from over-exertion. A memoir of his life and work was written by the Venerable Archdeacon T. T. Perowne.

James Spratt was born in India about 1820 and educated at the C.M. Institution, Madras. He was employed by the Society as a catechist 1843–45, and was ordained deacon in 1845, and priest in 1847, by the Bishop of Madras. He died at his post in Tinnevelly in 1854.

Richard Lea Allnutt was born in England in 1818. He graduated B.A. in 1841 from St. Peter's College, Cambridge, in Mathematical Honours, and proceeded M.A. in 1845. He was ordained deacon in 1841, and priest in 1842, by the Bishop of Chichester, and was Vicar of Wicken for three years. Then in 1846, influenced by the missionary enthusiasm of his friend T. G. Ragland, he went to Tinnevelly. After 1¼ years, before he had time to be of practical use to the cause, he was invalided home. He afterwards became Vicar of Damerham, Wilts, Vicar of St. Stephen's, Tonbridge, and Vicar of Monkton, Kent, successively.

John Benjamin Rodgers was a Eurasian born in Madras and educated at the C.M. Institution there. He was employed as a catechist 1843–47. In 1847 he was ordained deacon by the Bishop of Madras, and in 1849 he was ordained priest by the Bishop of Calcutta at Madras. He worked at Madras, in the Tinnevelly District and at Masulipatam, from 1843 to 1858, when his connection with the Society came to an end. He was then appointed Head Master of the Bishop Corrie Grammar School.

John Harding was born in England in 1823. He received his educational training at the C.M. College, Islington, 1844–46. He was ordained deacon in 1846, and priest in 1847, by the Bishop of London, and worked at Allepee in Travancore from 1848 to 1854, when he returned home. He became Vicar of St. Martin's, Salisbury, in 1872, and died in 1883. He was the author of *Peace to the Heathen*.

William Clark was born in England in 1822. He was educated at the C.M. College, Islington, and was ordained deacon

by the Bishop of London in 1847. In the following year he went to Tinnevelly. He was ordained priest by the Bishop of Madras in 1851. He worked in Tinnevelly from 1848 to 1866, and was then transferred to Ceylon to the charge of the Tamil Cooly mission. In 1880 he went to Travancore; and in 1884, after thirty-six years' work, he returned home and retired. He married a daughter of the Rev. Henry Baker, Senior, and had relatives in various parts of the diocese. He was the author of *Expositions of Prophecy*, *The Christian Minister*, several Tamil tracts, etc.

George English was born in England in 1818. He went to the C.M. College, Islington, in 1844; was ordained deacon in 1848 by the Bishop of London, and went to Madras in 1849. He was ordained priest by the Bishop of Madras in 1852. He worked at Masulipatam in the Telugu country till 1857; but having a difficulty in learning the language he transferred his services to the Colonial Church Society, and became Incumbent of Christ Church, Nellore, ministering to the English and Eurasian residents from 1859 to 1861. In the latter year he was appointed a Chaplain in H.M.'s Indian Service on the recommendation of Bishop Dealtry. See list of Chaplains.

Thomas Foulkes was born in Wales in 1826. He went to the C.M. College, Islington, in 1846; was ordained deacon in 1848 by the Bishop of London, and priest by the Bishop of Madras in 1851. He worked in the Tinnevelly district from 1849 to 1855, and then at Madras till 1858, when he took charge of the Tamil Cooly mission in Ceylon for a year. In 1859 he gave up his mission work, and in 1861 was appointed a Chaplain on the recommendation of Bishop Dealtry. He was a Tamil scholar of some eminence, and a member of several learned societies. He was the author of *A Catechism of the Shaiva Religion*; *An Elementary Treatise on Vedantism*; *An Essay on the Power of the Tamil Letter R*; and contributed articles to the *Journal* of the Royal Asiatic Society. He also translated the *Hindu Law of Inheritance*, the *Legends of the Shrine of Harihara*, and a *Vedantic Poem by Talwaraya Swami*; and compiled a school geography for the State of Travancore. See list of Chaplains.

Thomas Knight Nicholson was born in Madras in 1822.

being the son of the Head Master of the London Mission School, Black Town. He was sent home for his education and entered the C.M. College, Islington, in 1847. He returned to India in 1850, and was appointed Assistant Master in the Noble College, Masulipatam. He was ordained deacon by the Bishop of Madras in 1852, and retired in 1854.

John George Beüttler was born at Wurtemberg in 1824. He was educated at the Basle Seminary, and went to the C.M. College, Islington, in 1848. He was ordained deacon by the Bishop of London in 1849, and went to Travancore the following year. He was ordained priest by the Bishop of Madras in 1851. He worked for twelve years in Travancore. On his return to England he held various curacies till 1877, when he died. He was the author of *Natural History* in Malayalim.

John Whitchurch was born in England in 1827. He entered the C.M. College, Islington, in 1849, and went to Tinnevelly in 1850. He was ordained deacon in 1853, and priest in 1856, by the Bishop of Madras. He married a daughter of the Rev. Henry Baker, Senior, and served in the Tinnevelly district for twenty-one years. He died in England in 1871.

Thomas Young Darling was a Eurasian born in Madras in 1829. He was educated in the C.M. Institution, Madras, and employed as a catechist by the Society at Bezwada from 1847–51. In the latter year he was ordained deacon, and in 1856 priest, by the Bishop of Madras. He worked in the Telugu district till 1875, when he went to England. He was a good Telugu scholar, and did valuable work as one of the revisers of the Telugu Bible, and as writer of Telugu tracts. He was Association Secretary of the C.M.S. in England from 1877 to 1889, and became Rector of Compton Abbas, Dorset. He married a sister of the Rev. T. K. Nicholson.

David Fenn was a son of the Rev. Joseph Fenn; he was born at Cottayam in 1826. He graduated B.A. from Trinity College, Cambridge, in double honours—Senior Optime and second class Classics—in 1849. He was ordained deacon in 1849, and priest in 1850, by the Bishop of London. He was Curate of St. Paul's, Covent Garden, from 1849 till 1852, when he went to Madras. With Ragland and Meadows he founded the North Tinnevelly mission. When on leave to Mauritius,

in 1854, he founded the C.M.S. mission in that island. In 1867 he was in charge for a year of the Tamil Cooly mission in Ceylon. On his return to India he did evangelistic work in Madras till 1873, when he became joint secretary of the Corresponding Committee. He did good service on the committee for the revision of the Tamil Prayer Book, and was nominated a Fellow of Madras University whilst this work was going on. He died at Madras in 1878; his remains rest by the side of those of Henry Baker, Junior, in the Cathedral burial ground; their fathers went together to Cottayam in 1817 and worked side by side for several years. The David Fenn Hostel in connection with the Christian College was erected as a memorial of him soon after his death. He was a man of considerable intellectual ability, and at the same time of most attractive simplicity of character.

Robert Rust Meadows was born in England in 1829. He was a Scholar of Corpus Christi College, Cambridge, and graduated B.A. in 1852 as Senior Optime. In the same year he was ordained deacon by the Bishop of London and went to Madras. He assisted T. G. Ragland and his friend David Fenn to found the North Tinnevelly mission, including the Christian village of Sachiapuram. He carried on the work thus begun for over twenty-five years and was permitted to see the successful result of his labour. He retired in 1878 and became later Rector of Thurning in Norfolk. He was the author of a *Greek Grammar in Tamil, Stories in Tamil,* and similar books which he compiled for practical use in his mission work.

John Pickford was born in England in 1820. He entered St. Bees College in 1844; was ordained deacon by the Archbishop of York in 1846, and priest by the Bishop of Ripon in 1847. In 1852 he volunteered for mission work and went to Tinnevelly. There he worked for nine years, when he was transferred to Ceylon and placed in charge of the Tamil Cooly mission. He returned to England in 1870 and became Vicar of Toller Fratrum.

Nicholas James Moody was born in England, 1821. He graduated B.A. from Oriel College, Oxford, in 1843—third class honours. He was ordained deacon 1844, and priest 1845. by the Bishop of Peterborough. He went to Madras in 1852

as secretary of the Corresponding Committee, and was invalided home in 1854. He proceeded M.A. in 1856, and became Rector of St. Clement's, Oxford, in 1858. He was the compiler of *Progressive Hymns for Children*, etc.

Charles Every was born in England in 1830. He entered the C.M. College, Islington, in 1851; was ordained deacon by the Bishop of London in 1854, and priest by the Bishop of Madras in 1856. He arrived in Tinnevelly in 1854 and fell a victim to cholera in 1857.

Richard Collins was born in England in 1829. He graduated B.A. from St. John's College, Cambridge, in 1851, in Mathematical Honours. He was ordained deacon in 1851, and priest in 1853, by the Bishop of Ripon. In 1854 he went to Travancore as Principal of Cottayam College, and retained that appointment for thirteen years, after which he returned home. He was a competent Malayalim scholar. He compiled a grammar and dictionary of the language; and made some translations of hymns and other things for his missionary purposes. He was the author of *Missionary Enterprise in the East*, *The Philosophy of Jesus Christ*, *The After Life*, etc. He became Vicar of Hunslet in 1879, and of Kirkburton in 1882.

Luke Cradock was born in England in 1824. He was ordained to a curacy in Yorkshire, and offered his services to the C.M.S. in 1854. He was appointed Principal of the Harris School for Muhammadans in Madras; after five years he retired.

Ashton Dibb was born in England in 1829. He entered the C.M. College in 1851; was ordained deacon by the Bishop of London in 1854, and priest by the Bishop of Madras in 1856. He went to Tinnevelly in 1855. He married, as his second wife, a daughter of the Rev. John Thomas of Mengnanapuram, and was stationed at that place from 1860 to 1873. He returned to England in 1876 invalided, and died on arrival at Southampton. He was a good Tamil scholar; he was the compiler of a Tamil catechism and some Tamil tracts; and was a member of the Revision Committees of the Tamil Bible and the Tamil Prayer Book.

Harding Dixon was born in England in 1832. He entered the C.M. College, Islington, in 1852; was ordained deacon

in 1854 by the Bishop of London, and went to Tinnevelly in 1855. In the following year he was ordained priest by the Bishop of Madras. After a service of fourteen years he returned to England in 1869. He afterwards became secretary of the Colonial and Continental Church Society.

Henry Andrews was born in England in 1827. He entered the C.M. College, Islington, in 1852; was ordained deacon by the Bishop of London in 1854, and went to Travancore in 1855. In 1856 he was ordained priest by the Bishop of Madras. He worked at Allepee till 1863, when he returned home. On his way back to India in 1866 he died of cholera at sea.

Robert Henry Vickers was born in Ireland in 1830. He graduated B.A. at Trinity College, Dublin, in 1855 after a short residence at the C.M. College, Islington; he was ordained deacon the same year by the Bishop of London, and went to Travancore. He was ordained priest by the Bishop of Madras in 1856. He married a daughter of the Rev. T. Brotherton of the S.P.G. mission at Nazareth. He went home in 1860 and gave up the work. After his death in 1871 his widow returned to Madras, and continued her valuable work among the women and girls of that city for over twenty years.

Antony Bird Valpy was born in England in 1830. He went to the C.M. College in 1852; was ordained deacon by the Bishop of Lichfield in 1855, and went out to Tinnevelly. There he worked till 1861, when he returned home. He became afterwards Rector of Stanford Dingley. Two of his daughters devoted themselves to mission work.

Peter Sorensen Royston was born in England in 1830. He graduated B.A. from Trinity College, Cambridge, in 1853, obtaining a 2nd Class in Classical and a 3rd Class in Mathematical honours. He proceeded M.A. in 1861. He was classical tutor at the C.M. College, Islington, 1853–55; secretary of the Corresponding Committee at Madras, 1855–61, and from 1866 to 1871. In 1872 he was consecrated Bishop of Mauritius, and was created D.D. by his University. In 1890 he resigned the Bishopric in broken health after thirty-five years' foreign service.

John Gritton was born in England in 1830. He went

to the C.M. College, Islington, in 1852 ; was ordained deacon by the Bishop of Colombo in 1855, and priest in 1857 by the Bishop of Madras. He was stationed at Madras, 1856–60 ; Tinnevelly, 1860–62 and 1865–66. As a literary missionary he was very industrious ; he compiled a *Concordance of the Tamil New Testament ;* but he gave up his evangelistic work in 1866. He became afterwards Incumbent of Christ Church, Sidcup. He was the author of several tracts in English, French, and Italian on the observance of Lord's Day. The degree of D.D. was conferred upon him by the Archbishop of Canterbury in 1881, He renounced his Holy Orders in 1892.

Charles Tanner was born in England in 1832. He entered the C.M. College in 1853 ; was ordained deacon by the Bishop of London in 1856, and priest in 1861 by the Bishop of Madras. He worked at Masulipatam from 1857 to 1877, when he returned home. He became afterwards Vicar of St. Matthew's, Gosport.

Frederick William Nassau Alexander was born in Ireland in 1832. He graduated B.A. at Trinity College, Dublin, in 1855, and proceeded M.A. in 1869. He was ordained deacon in 1855 by the Bishop of Oxford, and priest in 1857 by the Archbishop of Canterbury. He joined the Telugu mission at Ellore in 1857, and worked in the Telugu district for over forty years. His principal work was among the Malas of the Telugu country in the Godavery District. The Malas are a people of Dravidian extraction who are altogether outside the Hindu caste system. Mr. Alexander's paternal work among them was of the best. If it had been possible to establish a Bishopric in their country between 1880 and 1890, he would have been by common consent the right man for the office of Bishop. He took a prominent part on the committee for the revision of the Telugu Prayer Book. On his arrival at Ellore in 1857 there were only six Christian persons in the District ; there were no schools nor places of Christian worship. When he died in 1911 the Christian community of the District numbered 6,850 ; there were four permanent Church buildings and eighty schools. The native Christians erected a Parish Hall in his memory when he passed away ; and placed a tablet in the Ellore Church recording his faithful labours and their own regrets.

John Hessey Wilkinson was born in England in 1834. He

entered the C.M. College, Islington, in 1854; was ordained deacon by the Bishop of London in 1857, and went to Travancore in 1858. He was ordained priest by the Bishop of Madras in 1859. He worked in Travancore till 1866, and then retired.

Thomas Spratt was born in India in 1827, and educated at the C.M. Institution, Madras. He was the younger brother of the Rev. James Spratt. The two brothers married the two sisters of the Rev. Stephen Hobbs, of the Tinnevelly mission. Thomas Spratt was an assistant teacher at the Cottayam College from 1846 to 1856. He was then sent to England for ordination if approved by the C.M.S. committee. He was ordained deacon by the Archbishop of Canterbury in 1857; returned to Madras, and was appointed Principal of the Vernacular Training Institution at Palamcottah. In 1859 he was ordained priest by the Bishop of Madras. He carried on his work at Palamcottah till 1873 when he went to England and retired. He afterwards became Vicar of Abbeydale. His total service of twenty-seven years was educational rather than evangelistic. What he was called upon to do he did conscientiously and well.

William Gray was born in Ireland in 1829. He was a Scholar of Trinity College, Dublin, and graduated B.A. in 1852, being Gold Medallist of the year and taking a first class in Logic and Ethics. He was ordained deacon in 1854 at Norwich, and priest in 1854 at Cork. In 1856 he was appointed Vice-Principal of the Doveton College, Madras. In 1858 he offered his services to the C.M.S.; they were accepted, and he was sent to North Tinnevelly. From 1858 to 1866 he was secretary of the Corresponding Committee at Madras. In the latter year he returned to England. Subsequently he became Rector of St. Paul's, Lincoln, for a short time; and then Secretary of the Home Committee. This appointment he held from 1874 to 1894. He married a sister of Bishop Royston.

CHAPTER XXV

1. CLERGYMEN WHO WERE NEITHER CHAPLAINS NOR MISSIONARIES
2. THE NATIVE CLERGYMEN

Note.—The order in which these names are given is that in which they commenced work in the diocese, not the date of their ordination.

Symonds. Rigg. W. Taylor. Horton. Davies. Jelly. Coultrup. Beamish. Webber. Younker. Whitehouse. Sayers. Parkin. Murphy. P. Percival. Jeffers. Simpson. Maule. Hope. Franklin.

Of these twenty clergymen three went to India for scholastic purposes, Symonds and Horton to the Bishop Corrie Grammar School, and Simpson to the Military Orphan Asylums. A fourth, the Rev. John Rigg, was engaged locally before his ordination as first assistant master of the Bishop Corrie School.

Nine went out for parochial work among Europeans and Eurasians in stations not qualified for the services of a Company's Chaplain. Of these, four became Chaplains—Sayers, Murphy, Beamish, and Maule. Whitehouse, after a short pastoral ministry, took up scholastic work, and became the first Principal of the Lawrence Asylum at Ootacamund. The other four pursued their original intention until their return home.

The Rev. P. J. Jelly was a parochial missionary who was not connected with any Society, but worked under the Bishop and a local committee at Bellary.

The Rev. A. Younker, who was partly of Dutch birth, was ordained for combined European and missionary work at Pulicat, an old Dutch station where there was a small population of the same descent.

The Rev. P. Percival, who was an eminent Tamil and Sanscrit scholar, gave up his mission work and became a University professor.

The remaining four were originally missionaries. They were born, educated, and ordained in India; but it was found after trials of varying length that in some important ways they did not come up to the high missionary standard. It must not be hastily assumed that the country-bred missionaries failed as clergymen. They certainly came short of the hopes which Bishops Spencer and Dealtry entertained of them, namely, that being country born, knowing the language of the people, and having a blood relationship to the natives of India, they would in consequence make excellent missionaries. In this respect they failed; for the reason that there are other and more important qualifications of a missionary than those above-mentioned. There is much evidence to show that the clergymen in question were much respected by the natives among whom they ministered; but their training in India was against them. It was insufficient in quantity, and it was not up to a very high standard in quality. The ideal set before ordinands was the passing of an examination *in divinis.* The examination tested knowledge; the ordination gave authority and power; but neither one nor the other guaranteed the love of souls or the evangelic zeal without which a Christian missionary is useless.

Some of the Eurasians who were ordained used their linguistic and scholastic powers in the mission cause, and did good work as translators of necessary books and teachers of vernacular agents; but not all. The names of Bower and Kennet stand out pre-eminently as scholars and translators; and those of Nailer and Adolphus as those of good theological teachers. It became, however, more and more manifest as time went on that the Eurasian clergymen were more suited for pastoral work among their own people than for missionary work among non-Christians. Accordingly some of them were given this kind of work to do, when their connection with their Society was brought to a close. It is probable that if the priests in question could have been trained as the students of St. Augustine's College at Canterbury are now trained; if they could have imbibed in their early years the spirit of missionary enterprise: if they could have obtained some practical knowledge of their work before being placed in responsible positions, there would have been no missionary failures among them.

The S.P.G. suffered from the failure more than the C.M.S., for at the recommendation of Bishops Turner, Corrie, Spencer, and Dealtry, the S.P.G. gave the experiment their whole-hearted support and accepted more candidates for ordination than the sister Society. The Eurasian community owes a deep debt of gratitude to the S.P.G. for giving them a trial as missionaries and parish priests in the diocese of Madras.

Alfred Radford Symonds went to India in 1840 as Head Master of the Bishop Corrie Grammar School. He became connected with the S.P.G. in 1846. See S.P.G. list.

John Rigg was an English school teacher who was appointed first assistant master of the Bishop Corrie School in 1840, by Mr. James Kerr, M.A., the first Head Master. He held this position with credit to himself under Kerr, Symonds, and Horton until 1849. He was ordained deacon in 1844 by Bishop Spencer, in order that he might give clerical help in Black Town. In 1849 he resigned his appointment at the school, and opened a private school at Ootacamund, at a house known as Stonehouse, for the sons of the Civil and Military officers of the Company. In this venture he was fairly successful. He died in 1857. The house was subsequently taken, and the school re-opened, by the Rev. Dr. G. U. Pope. Mr. Rigg was ordained priest by Bishop Dealtry in 1851.

William Taylor, whose connection with the S.P.G. ceased in 1845, was not included in the diocesan list of licensed clergymen between that date and 1853. In the latter year he was summoned to Bishop Dealtry's Visitation at St. George's Cathedral; and in 1854 was licensed to officiate at St. Stephen's, Vallaveram. There he remained till 1867, when he returned to Madras and gave clerical assistance where it was required until 1878, when he retired from active work. He died in 1881. See S.P.G. list.

Edward Horton was born in 1815. He was a Scholar of Worcester College, Oxford; he graduated B.A. in 1835, in first class honours, and was elected to a Fellowship the same year. He proceeded M.A. in 1838. He was ordained deacon in 1838 at Worcester, and priest at Oxford in 1839. He was appointed Head Master of the Bishop Corrie Grammar School in 1846, in succession to A. R. Symonds, and retained the

appointment till 1849, when he returned to England. In 1852 he was appointed Chaplain of the Worcester County Lunatic Asylum. He held this office for eighteen years, and died in 1870.

Uriah Davies was a Scholar of St. John's College, Cambridge; he graduated B.A. in honours in 1847. He was ordained deacon at York in 1847, and priest the following year, his curacy being at Hull. He accepted work under the Bishop of Madras and the Additional Clergy Society in 1849, and on arrival in India was appointed Incumbent of Cuddapah. Here he remained five years, ministering to the Europeans and Eurasians, and superintending with energy and enthusiasm a local mission among the Telugus of the neighbourhood. In 1855 his health necessitated a change, and he was appointed to the Incumbency of Yercaud on the Shevaroy Hills. He returned home in 1861. In the same year he became Incumbent of St. Matthew's, Islington. There he worked till his death in 1885. He took his M.A. degree after his return from India in 1863. He was the author of *A Present Salvation, The Christian's Lot chosen by God, Pleasant Ways and Peaceful Paths*, etc.

Philip John Jelly was ordained deacon in 1849, and priest in 1852, by the Bishop of Madras, and was placed at once in charge of the local mission of Bellary, which was under the general superintendence of the Chaplain of the station. There was a small Church for the native Christians and a parsonage. These had been supplied, together with a mission endowment fund, by the kindness of the civil and military officers of the garrison. Mr. Jelly remained in charge from 1849 to 1863, when he died. His work suffered from the want of training.

Samuel William Coultrup was employed by the S.P.G. until 1851. See S.P.G. list. He was then employed by the Bishop and the Colonial Church Society to assist the Incumbent of Christ Church, Madras. Between 1857 and 1864 he assisted the Chaplain of North Black Town in the southern part of his parish, officiating in a building which was afterwards the schoolroom of Emmanuel Church. In 1864 he was appointed Incumbent of Tranquebar, and remained there three years. He returned to Madras in 1867, and died in 1874.

Samuel Henry Beamish graduated B.A. from Clare College, Cambridge, in 1845, and was ordained deacon in England the same year. He arrived in Madras in 1851, and was appointed by the Bishop and the Additional Clergy Society to minister to the Europeans and Eurasians at Madura. Up to that date Madura had been an S.P.G. station, one which the Society had inherited from the S.P.C.K. The Madras committee of the Society, with the approval of Bishop Dealtry, gave up the mission with its branches on the Pulney hills in 1851, and left the field open to a band of American missionaries whose work was highly praised by Bishop Spencer in his *Journals*. The European community who built the old Church objected to the building being handed over at the same time, and asked for the services of an ordained clergyman. Mr. Beamish retained this Incumbency till 1855, when he was appointed by the Directors a Chaplain on their Bengal establishment. On retirement he became Rector of Lamorby, where he died in 1885.

Philip Webber was employed by the Wesleyan Missionary Society at various stations between 1837 and 1847. He was ordained deacon by Bishop Dealtry in 1851, and priest in 1854, and was placed in charge of the Fort Congregation at Bangalore by the Bishop and the Colonial Church Society. Here he remained till his death in 1874.

Augustus Younker was the son of Mr. Joseph Younker, the Lay Agent of the S.P.C.K., who died at Negapatam in 1840. He was ordained deacon in 1851, and priest in 1857. Between those dates he was employed by the Bishop and the Additional Clergy Society as Incumbent of Pulicut, where there was a combination of European, Eurasian, and mission work. In 1857 he became assistant secretary of the Vepery Mission Press. He is said to have died in 1867.

Thomas Whitehouse was a Scholar of Sidney Sussex College, Cambridge. He graduated B.A. in 1844, and proceeded M.A. in 1860. He accepted service in India under the Bishop of Madras and the Additional Clergy Society in 1852, and was appointed Incumbent of St. Francis', Cochin, in that year. There he ministered to a community of Europeans, Eurasians, and native Christians till 1861, when he succeeded the Rev.

David Simpson as Principal and Chaplain of the Military Male Orphan Asylum in Madras. He was afterwards appointed Principal, Chaplain, and Secretary of the Lawrence Asylum at Ootacamund. He returned home in 1868. Subsequently he became Rector of Freshford, and died in 1879. In the year 1873 he published a book called *Lingerings of Light in a Dark Land*, being a history of the Syrian Church of Malabar.

James Johnstone Brydges Sayers was ordained in Ireland in 1847. He arrived in Madras in 1852, having been appointed by the Colonial Church Society to the Incumbency of Christ Church, Madras. In 1856 he returned home, and was appointed a Chaplain by the Directors. See list of Chaplains.

William Parkin was ordained deacon at Masulipatam in 1852, and priest at Ootacamund in 1853. He appears to be the same William Parkin who was born in England in 1823, attended the C.M. College at Islington in 1844, and worked as a layman under the C.M.S. at Sierra Leone from 1845 to 1847. After his ordination in 1852 he worked at Madras, under the Bishop and the Colonial Church Society, being in charge of the district of John Pereiras in that city, in which there was a combination of European, Eurasian, and native mission work. His work came to an end in 1856.

Robert Murphy was a graduate of Trinity College, Dublin. He went to India in 1853 to work under the Bishop and the Colonial Church Society, and was appointed by them to the Incumbency of Bolarum and Chudderghaut in the Deccan. In 1854 he was appointed a Chaplain in the Service. See list of Chaplains.

Peter Perceval gave up his mission work in 1856. See S.P.G. list. He became Sanskrit Professor and Registrar of the University. During the absence of the Rev. W. A. Symonds, he officiated as Incumbent of St. Thomas', Mylapore. He was Chaplain of the Military Female Orphan Asylum from 1871 to 1882, when he died, after a long and honourable career in the East.

Michael Haynes Jeffers graduated B.A. at Trinity College, Dublin, in 1852, and was ordained deacon the same year. In 1855 he succeeded the Rev. Dr. J. J. B. Sayers as Incumbent of Christ Church, Madras, being nominated thereto by the

Colonial Church Society. This appointment he retained for five years and then returned home.

David Simpson graduated B.A. from St. John's College, Cambridge, in 1853, and was ordained deacon just before he took his degree. In 1855 he went to Madras as Chaplain of the Military Male and the Military Female Orphan Asylums. This double appointment he held till 1861. In that year the Rev. Thomas Whitehouse succeeded him as Principal and Chaplain of the Male Asylum, and Simpson became Chaplain and secretary of the Female Asylum. This appointment he retained till 1866.

Ward Maule was the son of John Templeman Maule, a Surgeon in the Company's Service, who was employed on the Madras establishment. He was born in 1833 at Mangalore. He was educated at Tonbridge School and Caius College, Cambridge. At both school and college he distinguished himself as an athlete. At Cambridge he obtained his University colours both for rowing and cricket in 1853. He was ordained deacon in 1856 by Bishop Harding, of Bombay, and was appointed Incumbent of Christ Church, Nagpore, by the Bishop of Madras. In 1857 he was appointed Incumbent of Christ Church, Nellore, in the same diocese. In 1859 he returned home; was ordained priest by the Archbishop of Canterbury, and was appointed a Chaplain on the Bombay establishment by the Secretary of State for India. He served at Colaba from 1859 to 1872, and at the Bombay Cathedral from 1872 to 1879. In 1870 he passed the necessary test and graduated LL.B. at Cambridge. In 1876 Trinity College, Dublin, granted him the *ad eundem* degrees of LL.B. and LL.D. He was Archdeacon of Bombay from 1872 to 1879. After retirement from the Indian Service he became Vicar of the Church of the Ascension, at Balham, 1880–82, and then British Chaplain at Boulogne. He died at Boulogne in 1913, aged eighty.

Robert John Hope graduated B.A. from St. Catherine's College, Cambridge, in 1841, and proceeded M.A. in 1844. He was ordained deacon in 1841, and priest in 1842. After holding various curacies, he accepted an appointment under the Bishop of Madras and the Additional Clergy Society, and was posted to Madura as Incumbent of the Church for Europeans and

Eurasians. After two years he returned to England defeated by the climate. He was Curate of St. Sepulchre's, London, for a few years, and died about 1866.

Charles Franklin worked with the S.P.G. from 1849 to 1859, when his connection with the Society was severed. He was then employed by the Bishop and the Additional Clergy Society at Bangalore, where he resided until his death in 1885. See S.P.G. list.

2. The Native Clergymen

The names of the native clergymen who received the apostolic gift of Holy Orders before the rule of the East India Company came to an end, are given here because their ordination was a notable event in the ecclesiastical history of the Company. The Letters Patent establishing the Calcutta Bishopric, dated May 3, 1814, followed the Act of Parliament of the preceding year (53 Geo. III. c. 155), and gave in very general terms to the future Bishops of Calcutta 'full power and authority to confer the Orders of Deacon and Priest . . . within the limits of the said See.' The power was to be exercised, like their other powers, in accordance with the ecclesiastical laws of the realm of England.

The prescribed limitation made a difficulty ; for in England law and custom together, which were inextricably mixed up, made it necessary that candidates for ordination should have a high standard of education, with a special knowledge of the Greek Testament, patristic Latin, British ecclesiastical history, and the whole history of ecclesiastical controversy in Christendom generally. It was quite obvious to Bishop Middleton that a great deal of this knowledge was quite unnecessary in the Indian mission field ; and that the retention of the high standard required in England would prevent the ordination of useful evangelists.

The case of the British Colonies was stated to the Archbishop of Canterbury ; and after due consideration a special Act was passed through Parliament (59 Geo. III. c. 60) enabling the Archbishops of Canterbury and York and the Bishop of London, or any Bishop empowered by them, to ordain any

person whom they should after examination deem qualified to do the work required. In every case it was distinctly stated in the Letters of Orders that the person so ordained was ordained for the cure of souls in H.M.'s foreign possessions only.

In 1823 a similar Act of Parliament (4 Geo. IV. c. 71) enabled the Bishop of Calcutta and his successors to exercise their own discretion as to the qualification of ordinands. The same reservation applied to all such ordained persons; their cure of souls was limited to the diocese of Calcutta only. It was further provided that if the person so ordained were not a British subject, of or belonging to the United Kingdom, 'he shall not be required to take and make the oaths and subscriptions which persons ordained in England are required to take and make.' The provisions of this Act were incorporated into the Letters Patent establishing the Madras Bishopric, dated June 13, 1834. They gave the Bishops of Madras liberty to ordain native clergymen, being British subjects, whom they esteemed fit to carry on evangelistic work in the diocese; and to refrain from exacting the oath of allegiance from such subjects of the State of Travancore as wished to enter the service of the C.M.S.[1]

The fact that it was impossible to take advantage in the south of India of the facilities offered before the year 1830 requires a word of explanation. The S.P.C.K. had manned their missions in the south of India with German Lutherans. The first six C.M.S. missionaries in Tinnevelly were also Lutherans. The S.P.G. before 1830 was no better. It employed the old S.P.C.K. men, together with Schreyvogel from Tranquebar and Wissing from home; none of them were in Holy Orders. They were not ecclesiastically subject to the Bishop of Calcutta. He could impose no rules and exact no obedience, except by consent. He was forced therefore to hold his hand till, by the arrival of Englishmen in Holy Orders, there were persons in the district to whom he could license a native clergyman as an assistant. This did not occur till the year 1830.

[1] The restrictions as to employment in England were modified by the Act 15 & 16 Victoria, c. 52; but further restrictions were imposed by the Act 37 & 38 Victoria, c. 77.

The twenty-four pioneers whose names are given hereafter were not men of much social standing among their own people, nor were they men of much education. Their ministrations were almost entirely in the vernacular. Bishops Spencer and Dealtry expressed their appreciation, especially the former, of their pastoral and evangelistic work. The English missionaries of both Societies knew their limitations, but valued their assistance. Some were better educated than others; some more gifted; some more energetic. They were in a difficult position; for they were all placed in the fierce light of criticism from the Europeans under whom they worked, as well as from their own people for whom they laboured and prayed. Six of the twenty-four were Syrian Christians of the State of Travancore, and subjects of the Maharajah. They were better educated than their Tamil brethren, for they had the advantage of an English schooling at Cottayam College, which was opened as early as 1817. The rest were Tamil men ordained for Tamil work in the Company's territories. The ordination oaths of Supremacy and Allegiance were taken by the Tamil men only; but all alike declared their assent to the doctrines of the Book of Common Prayer and subscribed the 39 Articles.

In those early days the native clergymen in Tinnevelly were selected and trained locally by their respective missionaries.[1] The S.P.G. men were sent to the training school at Sawyerpuram, of which Dr. G. U. Pope and Bishop Huxtable were two of the first Principals, and the C.M.S. men were sent to a similar training school at Palamcottah. There they were given a general education, and were sent back to their mission stations as school teachers. Year by year they were instructed by the English missionary in a book of the Old and New Testaments, some dogmatic theology on the lines of the Church Catechism, and some Hindu philosophy. Once a year all the men under training met at some pre-arranged station, and underwent a competitive examination in the subjects they had studied. For this they received prizes and promotion to the grade of Catechist. The Catechists were employed in evangelistic work, and in the superintendence of village congregations

[1] Letter to the author from the Rev. J. L. Wyatt.

for two or more years; they made weekly reports to the missionary of the district, and underwent an examination at their head station annually. If they were worthy they were selected for ordination. It was an excellent training and produced excellent men. For Tinnevelly S.P.G. men Sullivan's Gardens was an Institution of the future. Later on they who were capable of studying in English, and who were recommended by the missionaries, were sent there before ordination.

It will not be out of place to say a few words about the names of the native clergymen. In the first place, there is an interesting custom involved in the arrangement of them; and secondly, all the names have a meaning.[1] Among Tamil people there is no system of family or surnames by which a family can be traced and recognized from generation to generation. The custom is for a man to place his father's name in front of his own. The name Samuel Devasagaiyam denotes the man whose own name is Devasagaiyam and whose father's name was or is Samuel. If he have a son David the son is called Devasagaiyam David. And if in the third generation there is a son called Gnanamuttu, he is called David Gnanamuttu. This custom has not been strictly followed in the offices of the missionary societies, partly perhaps because it has not been understood; and partly because some English secretaries have tried to introduce the European custom of a surname for Tamil families. The mistake of not following the native custom has created some confusion in the lists of the Tamil clergy. On the other hand, there is something to be said in favour of handing down an honoured family name as a surname.

The lengthy names will not be grudged to the owners when it is understood how much they mean. Devasagaiyam means God's Help; Aroolappen means Father of Grace; Paranjodi means Heavenly Light; Gnanapragasam means the Brightness of Wisdom; Gnanamuttu means the Pearl of Wisdom; Jesudasen means the Servant of Jesus; Saverimuttu means the Pearl of Xavier; it is not an uncommon name among Roman Catholic Christians. With these may be compared similar names in all European languages. Enough

[1] Letter to the author from the Rev. John A. Sharrock.

has been said in excuse for their length and seeming uncouthness. It remains only to say a few words of the good men themselves.

John Devasagaiyam was the first native of southern India to receive Holy Orders. He is said to have been born at Tranquebar in 1786. If so he must have been brought up under the influence of the Royal Danish missionaries, especially of the Rev. C. S. John and the Rev. A. F. Caemmerer. In the year 1816 the Rev. J. C. Schnarré, of the C.M.S., was sent from Madras to Tranquebar, on the advice of Bishop Middleton, to assist Caemmerer, who had the care then of the whole Danish mission. Schnarré remained at Tranquebar till 1820; and it was thus that Devasagaiyam came under his influence. In 1820 Schnarré was moved to Palamcottah by the C.M.S. committee in Madras, at the suggestion of the Rev. J. Hough, the Palamcottah Chaplain. John Devasagaiyam went with him and accepted work under him as Catechist and schoolmaster at Kadachapuram. In 1830 he was ordained deacon at Palamcottah by Bishop Turner, of Calcutta. In 1836 he was ordained priest by Bishop Corrie, of Madras. He worked at Kadachapuram till he died in 1864, having been for about forty-four years in the employ of the C.M.S. He had two missionary sons in the same employ, and his daughter married the Rev. W. T. Satthianadhan, B.D., another C.M.S. clergyman. The great respect in which he was held by Europeans and natives alike in the Tinnevelly District was very marked. Bishop Spencer in his *Journal* in 1840–41, and again in 1845, paid a notable tribute to his character, his preaching power, his administrative ability, and his quiet unassuming godliness. Mr. John Cotton, of the Madras Civil Service, who was stationed at Mayaveram in 1845, wrote thus of him in his private diary:

'Mayaveram, March 10, 1845. The Rev. John Deyvesagayam also dined with us this day. . . . He is an ordained Church of England clergyman, the first native thus ordained . . . an excellent man and very intelligent, highly respected and esteemed by all who know him.'

Mr. Horsley, the magistrate, and his brother, Colonel Horsley, of the Madras Army, were only two of many other Europeans to speak highly of him as a Christian, an Evangelist,

and a man. For many years after his lamented death genuine appreciations of his high character were heard both from Europeans and from natives. The C.M.S. had good cause to thank God for lending them the services of so devoted a priest. Throughout the District he was familiarly and affectionately known as 'John' or 'Mr. John.' Bishop Spencer wrote of him:

'He appears to me to be an excellent specimen of a native parish priest, such as India must possess by hundreds and thousands before it can be fully evangelized. . . . Meanwhile let us continue patient in well doing. . . . We must contentedly bear the burden and heat of the day, but the harvest will be gathered by the native clergy.'

Christian Aroolappen was the second native clergyman in the diocese. From 1836 to 1839 he was employed as a Catechist by the Rev. H. Cotterill,[1] Chaplain of Vepery, to minister to a congregation gathered from Egmore and Chintadrepettah, for whom the Church at Vepery was too far off for use. On the recommendation of Cotterill, he was ordained deacon in 1839 by Bishop Spencer, and was placed in charge of the new Church, St. John's, Egmore, under Cotterill. He was not then connected with any mission society. His stipend was paid by Cotterill, who raised it from his European congregation at Vepery and from other friends in Madras. Cotterill retired from the Service in 1845, and Aroolappen was then attached to the S.P.G. and made Incumbent of St. John's, with full responsibility. He remained Incumbent till his retirement, owing to ill-health, in 1858. He was ordained priest by Bishop Dealtry in 1850. In the year 1851 he was appointed assistant secretary of the local S.P.C.K. Committee, and his connection with the S.P.G. ceased. He died in 1859. Bishop Spencer mentions in his *Journal*[2] that his dress consisted of a long white garment with a broad black girdle. This is still the costume of the native S.P.G. clergy. As he was working at that time under Cotterill, and as there was no traditional dress for the native clergy, it seems probable that

[1] See vol. ii.

[2] *Journal*, 1840–41, p. 118.

the style was due to Cotterill himself. Bishop Spencer also mentions that John Devasagaiyam adopted it. Aroolappen was a well-educated man ; he was probably trained in the Vepery Seminary. At St. John's he was in charge of an educated native congregation. He was succeeded in 1858 by the Rev. W. A. Plumptre, an Oxford graduate specially appointed to deal with educated persons.

Thomas Abishaganathan was a Tanjore man, brought up under the pastoral care of the Rev. J. C. Kohlhoff. He was employed as a Catechist in the Tanjore District before he was ordained deacon in 1840 by Bishop Spencer. He died in 1844. He was the second native clergyman connected with the S.P.G.

Gnanapragasam Paranjody. As far as can be ascertained, Paranjody was a Tanjore man, brought up by the Rev. J. C. Kohlhoff. He was ordained deacon in 1842, and priest in 1844, by Bishop Spencer, after employment as a Catechist in the Tanjore District. He was placed in charge of the Secunderabad mission on his ordination in 1842. This mission was commenced by a former Chaplain of the station, and was intended to benefit the Tamil servants of the Civil and Military officers. The Chaplain superintended it; the expenses were paid by the officers through him; and the Tamil congregation worshipped in the garrison Church. In course of time the work grew beyond the power of the Chaplain to attend to it.[1] The appointment of Paranjody was the outward sign of the blessing which had attended previous efforts. When he was appointed the mission was handed over entirely to the S.P.G.; and the officers of the station continued to support it with their sympathy and their alms. Paranjody was much respected by them. With their financial help he was able to establish an orphanage and two day schools in Secunderabad, and day schools in Trimulgherry and Bolarum. The native congregation worshipped in the Station Church till 1853, when a Church for their own use was built for them. Major Hall, of the Company's Service, supplied the greater part of the cost. This building was consecrated by Bishop Thomas Dealtry, and named at the request of the native Christians in honour of the Apostle

[1] The S.P.G. missions at Bangalore, Bellary, and some other military stations had a similar origin.

St. Thomas, with a probable reference to the Bishop. Since the time of the pioneer labours of Paranjody the mission has grown greatly. To him belongs the credit of retaining by his wise conduct the sympathy and co-operation of the Civil and Military officers of the station. Paranjody died in 1861.

George Matthan was a native of the Travancore State, a Malayalim by race and a Syrian Christian by religion. He was born 1818, educated at the Cottayam College, under the C.M.S. missionaries, and afterwards at the C.M. Institution at Madras. He was ordained deacon in 1844, and priest in 1847, by Bishop Spencer. He worked entirely in Travancore, and died in 1870. He translated Butler's *Analogy* into Malayalim for the benefit of his educated fellow-countrymen. His literary tastes and attainments were of a superior order.

Jacob Chandy was also a Travancorean, a Malayalim and a Syrian Christian. He was educated at the Cottayam College only, and was employed as a Catechist by the C.M.S. before his ordination. He was ordained deacon in 1847 by Bishop Spencer, and priest in 1851 by Bishop Dealtry. He worked entirely in Travancore, and died in 1870.

Devasagaiyam Gnanamuttu was born in 1816 in the District of Tinnevelly. His ancestors were of the Shanar caste. He was educated at the Palamcottah Seminary, and the C.M. Institution, Madras. After serving some years at a Catechist, he was ordained deacon in 1847 by Bishop Spencer, and priest in 1849 by Bishop Wilson of Calcutta. His work was wholly in the Tinnevelly District from about 1840 to 1887. He died in 1888. He did some useful translation work of English religious books into Tamil.

Jesudasen John was the son of John Devasagaiyam above mentioned. He was a contemporary of D. Gnanamuttu, and was with him both at the Palamcottah Seminary and the Madras C.M. Institution. He worked as a Catechist during the same period, and was ordained deacon at St. George's Cathedral on the same day. He was ordained priest by Bishop Dealtry in 1851. All his valuable work was done at Palamcottah, where he died in 1889.

The next sixteen clergymen, with one exception, were ordained deacons and priests by Bishop Dealtry before the end of the

year 1858. The exception is the last one named, who died before he received the holy order of the priesthood. Of these, six worked in connection with the S.P.G. and ten in connection with the C.M.S.

Devasagaiyam Saverimuttu was a Tanjore man whose ancestors were of the Pariah caste. He was educated at the Tanjore Seminary. He was ordained deacon in 1850 and priest in 1854. After ordination he was stationed at Tanjore, the head centre of a powerful caste movement among Christians. This appointment was probably an experiment, made with the intention of finding out if a caste congregation would receive the ministrations of an educated, well-behaved man, who was gentle in manner, humble and pure in heart, but who was of a lower caste than themselves. The experiment was a failure. The time had hardly arrived for such an experiment to be made; only a few years before the caste troubles at Tanjore had been at their height. In 1852 he was sent to Bangalore, where he worked under a local committee of Chaplains and others, and ministered to a congregation mostly of the household servant class. He was stationed at Cuddalore from 1858 to 1865; and at Mylapore, near Madras, from 1865 to 1882, when he died. He was the father of Saverimuttu Theophilus, an S.P.G. man ordained in 1882.

Paramanantham Simeon was a convert from Hinduism, his forefathers having been of the Shanar caste, a caste which has provided several excellent clergymen to both the Church Societies. He was trained at the Palamcottah Preparandi Institution; employed as a Catechist; ordained deacon 1851, and priest 1856. His work was entirely in the Tinnevelly District. One of his brothers and two of his sons were also priests later on in connection with the C.M.S. He died in 1864.

Abraham Samuel was also a convert from the Shanar caste of Hinduism. He also was trained at the Palamcottah Preparandi Institution; was employed as a Catechist in the Tinnevelly District; ordained deacon in 1851, and priest in 1856. He died in 1872. His son was also a priest in connection with the C.M.S.

Muttuswami Devaprasatham was a convert from the Vellala

caste of Hinduism. He also was trained in the Palamcottah Institution; was employed as a Catechist in the Tinnevelly District; and was ordained deacon in 1851. He was ordained priest in 1859. He died in 1891.

Mathurenthiram Saveriroyan was born of Christian parents. He was trained at the Palamcottah Institution; was employed as a Catechist in the Tinnevelly District; was ordained deacon in 1851, and priest in 1859.

Sinivasagam Mathuranaiyagam was also born of Christian parents. He was trained at the Palamcottah Institution; was employed as a Catechist; was ordained deacon in 1851, and priest in 1859. He died in 1861.

The above five clergymen were stationed after their ordination in different village centres for the rest of their lives. This was in accordance with the missionary policy of the period, which was founded on the home custom of the country benefice. It was not a good policy altogether, and it was subsequently modified.

Methuselah Paranjody was the son of the Rev. G. Paranjody, of Secunderabad. He was trained at the S.P.G. Theological College, Sullivan's Gardens, Madras, under the Rev. A. R. Symonds; ordained deacon in 1852, and priest in 1856. He worked in the Tanjore District, the home of his fathers, till 1865, when he died.

David Aroolappen was born of Christian parents, at Tanjore. He was educated at the Tanjore mission school, and trained at Sullivan's Gardens. He was ordained deacon in 1854, and priest in 1856. He did good work at Sawyerpuram and Putthiamputtur, in the Tinnevelly District, and died in 1865.

Belervandram David was educated at the Tanjore Seminary and at Sullivan's Gardens; ordained deacon in 1854, and priest in 1857. He worked in Madras from 1854 to 1873, when he retired on medical certificate and received a pension from the S.P.G.

Daniel Paul was a Tinnevelly convert from Hinduism, who was of the Shanar caste. He was baptized by Rhenius. After training at the Palamcottah Institution, he worked as a Catechist among those of his own former caste. He was ordained deacon in 1856, and priest in 1859. He was stationed at Mengnanapuram

to assist the Rev. J. Thomas, by whom he was greatly esteemed as a gifted and devoted evangelist. He died in 1860. His younger brother and his son became in later times missionary priests in connection with the C.M.S.

Arumanayagam Masillamoni was a Tinnevelly man, educated at Nazareth and Sawyerpuram. He was ordained deacon in 1856, and priest later, by Bishop Gell. He worked for twenty-five years in the Tinnevelly District in connection with the S.P.G., and died in 1881.

In the same year, 1856, were ordained four Syrian Christians for C.M.S. work in Travancore, namely, Mamen Oomen, Jacob Tharien, Koshi Koshi, and George Curean. The last was ordained priest the same year; the other three were raised to the priesthood in 1859. Mamen Oomen, Koshi, and Curean were industrious translators of English divinity books into Malayalim. Mamen Oomen had a son who took Holy Orders later, and worked with the C.M.S. in Travancore. Koshi Koshi received the degree of D.D. from the Archbishop of Canterbury in recognition of his translation work. He was the first native Archdeacon in India. The office was conferred upon him by the first Bishop of Travancore. George Curean assisted the Rev. J. Peet in compiling a Malayalim Grammar, and in the translation of tracts and sermons. All the four clergymen were educated at the Cottayam C.M.S. College.

Gnanamuttu Gnanayetham, after training at the S.P.G. College, Sullivan's Gardens, was ordained deacon in 1857. He died in 1860.

APPENDIX I

Additional Notes and Corrections in Vol. I

Page 11, *line* 3 *from bottom*. The Rev. Henry Lord was of Magdalen Hall, Oxford. He was the author of a book on the religion, customs, etc., of two sets of people he met at Surat. It was called *A Display of two Forraigne Sects in the East Indies*, viz. the Banians and the Parsees. By the former he meant the Hindus ; and he gave translations 'of their Law called Shaster.' His observations on the latter were founded upon 'a book of theirs called *Zendavastan*.' See Bernier's *Travels in the Moghul Empire*, by Archibald Constable, second edition, revised by Vincent A. Smith. Oxford University Press, 1914, pp. 333–4.

Page 57, *line* 1. Warner's Orders are doubtful.

Page 70, *line* 11 *from bottom*. The slavery referred to here was of a very mild description. It was chiefly military and domestic service.

Page 81, *line* 5. As to the designer of Fort St. George, see Colonel Love's *Vestiges of Madras*, vol. i. 425.

Page 109, *line* 8. Dr. Hyde was Reader in Hebrew at Queen's College, Oxford, not President nor Provost. See *Dictionary of National Biography* and Hearne's *Remains*, vol. iii. 149.

Page 114, *line* 7. 'Herewith' should be 'forthwith.'

Page 114, *line* 9. 'Said' should be 'mid.'

Page 114, *line* 10. 'Best' should be 'so as.'

Page 182, *line* 6 *from bottom*. The following extract from the original minute book of the S.P.C.K. shows the good will of the E.I. Co. towards the S.P.C.K. and its missionary effort, which was partly roused by the letter of the Poplar Chaplain, 'December 28, 1710. Sir John Philipps reported that the owners of the *Jane Frigot*, Captain Austin commander, bound to the East Indies, were so kind as to give the passage to the printer, Mr. Jonas Finck, going thither in the service of the Society.'

The S.P.C.K. had seized the opportunity of the Poplar Chaplain's good report to write as follows to the Company :—

'To the Honble. the Court of Directors of the
United East India Company of England.

'May it please your Hon^rs^.

'The great success with which it has pleased God to bless the Endeavours of the Danish Missionaries for propagating the

Gospel at Tranquebar on the Coast of Coromandel, has excited the zeal of several well disposed Persons to contribute to their Assistance in so pious an undertaking and the Society for promoting Xtian knowledge have particularly recommended this affair to their Members and acquaintance.

'This design has through God's Blessing so far prosper'd that by the charitable Benefactions already collected A Printing Press and 500 weight of Roman Types with other necessary utensils and 100 Rheams of paper, as also a Printer are provided in order to be sent to India for Printing and dispersing ye Holy Scriptures in a Language understood in those parts. However the Society presuming that Portuguese as spoke in Europe may be understood in India have agreed for a trial to send thither 500 Copies of St. Matthews Gospel in that language to answer their present necessity.

'I am therefore directed by the said Society humbly to apply to your Honours and request that you would be pleased to grant Freight and Passage free, to the aforesaid Goods and Mr. Jonas Finck the Printer, on board the Fleet now bound to the East Indies, and if it may be consistent with the interests of the honourable Company, on the ship called the *Jane Frigot.*

'Your condescention to this Request will highly oblige the Society and the rest of the contributors to this charitable work.

'HENRY NEWMAN,
Secretary.

'Whitehall, 8th Decr. 1710.'

The sequel of this act of co-operation between the Society and the Company, the first of many, is told in the *History of the S.P.C.K.*, 1698–1898.

Unfortunately, the ship was captured by the French off the coast of Brazil, and Finck was plundered and made a prisoner of war. After some time the ship was released, and Finck proceeded on his voyage, but he fell ill of a fever and died off the Cape of Good Hope. The press arrived safely in India in August, 1712, and the Missionaries fortunately discovered amongst the Company's soldiers one who understood printing.

Page 196, *line* 13. For 'shall' read 'should.'

Page 199, *line* 5. In the Madras Consultations of October 9, 1752, there is a letter in which the S.P.C.K. missionaries, Fabricius and Breithaupt, offer their thanks for a gift of 500 pagodas from the Company for their Church and school.

In the Orme MSS. (288, 45) there is a letter dated February 22, 1753, from the same missionaries to Clive, thanking him for his handsome present to the mission. He was married by Fabricius at the Fort Church on February 18, 1753.

Page 245, *line* 8 *from bottom.* The Rev. W. R. M. Williams died in 1818. Vol. ii. 370.

Page 249, *line* 8 *from bottom*. For 'the' read 'it.'

Page 269, *note* 3. W. Taylor was a Congregational Minister from 1824 to 1837, not a Wesleyan Minister.

Page 271, *line* 17 *from bottom*. For an account of the origin of the Church House at Negapatam, see the biographical notice of the Rev. E. S. Wilshere in this volume.

Page 300, *last line*. For 'Fallofield' read 'Fallowfield.'

Page 326, *line* 13 *from bottom*. Anthony Coyle de Barneval married Antonia de Carvalho; he died 1740, and she married Signor Madeiros. The son, Francis Coyle de Barneval, married a daughter of Madame Dupleix by her former husband, Monsieur Vincens.

Page 400, *line* 6. A Mr. Wooley was the Company's Secretary at the India House in London in 1712.

Page 422, *line* 9. For 'thank' read 'thanked.'

Page 479. For 'Dolisha' read 'Doliche.'

Page 484, *line* 16. See, also, the S.P.C.K. Report for 1765–6, in which is printed a letter from the Governor of Fort St. George to the Society, dated March 1766:—'Fabricius, Breithaupt, and Hutteman are indeed the very men you have represented in your letter; and have always been much respected both here and everywhere else; and I am at all times glad to promote their welfare.'

Page 504, *note*. The miniature of Schwartz referred to became the property of the Rev. C. S. Kohlhoff on the death of his father, the Rev. J. C. Kohlhoff. On the death of C. S. Kohlhoff it passed to his daughter, Mrs. Clarence Smith, in whose possession it now is. It has been pronounced by Dr. George Williamson, a miniature expert, to be 'undoubtedly the work of John Smart.' It was the original of the portrait of Schwartz engraved for Pearson's Life of that eminent missionary.

The half-length portrait already referred to—Vol. ii. 402—was probably painted either by Robert Home, who was in Madras 1790–92, or by Thomas Hickey, who was there 1792–93. It does not appear to be the work either of Zoffany or of Devis.

Page 551, *line* 24. For '1835' read '1852.'

Page 584, *line* 21. There is an old record book in the Church at Tuticorin, which was in use from 1766 to 1797. It is written in Dutch.

Page 603, *line* 20. The old Warriore cemetery is now used for the burial of native Christians.

Page 613, *line* 5. Schwartz' will is printed in Pearson's *Life of Schwartz*, vol. ii. 422. It has not been found anywhere else.

Page 622, *last line*. The 94th Regiment was known as the Scotch Brigade. See Welch's *Reminiscences*, vol. i. 211.

Page 626, *line* 16. The chapel at Vellore is described in the Official Return of Churches in 1852 as being in size 39×20 feet. It is stated that it was built by the S.P.G. for native members of the Church of England at Vellore.

Page 636, *line* 1. When the Company was separating European from missionary work, the Government purchased the chapel at Palamcottah and appointed the Rev. T. A. C. Pratt as Chaplain of the station in 1858. He had several successors till the British troops were removed.

Page 662, *line* 1. See Col. Love's *Vestiges of Madras*, vol. i. 160–61.

Page 664, *last lines*. Warner's Orders are uncertain.

Page 691, *line* 14 *from bottom*. Holtzberg was Chaplain of the Regiment de Meuron. See letter February 12, 1806, 239–40, Military.

Page 693, *line* 8. For '1802' read '1803.'

Page 694. Add British Regiments, Arrival of, 341.

APPENDIX II

Notes and Corrections in Vol. II

Page xii. Add to list of illustrations 'The standard plan of a Church,' p. 126.

Page 5, *line* 21. For '1794' read '1804.'

Page 5, *line* 29. The Marquis Wellesley—delete 'of.'

Page 6, *line* 23. For '1907' read '1807.'

Page 10, *line* 19. Delete 'a Director of the Company'; and in the next line delete 'Directors and.' It was Richard, not Thomas, Twining who was a Director.

Page 68. A picture of the Fort Church—an etching by Mrs. F. Penny—was placed here because it was believed to represent the building erected by Lieut. John Blakiston, R.E., in 1809. For some years afterwards there was a small garrison in the Fort and the Church was in use. When Bishop Corrie visited the station in 1836 it was no longer in use. It is probable that the Chaplain—there was only one up to 1827—found that his whole time was occupied in the cantonment; that he could not visit the Fort as was intended in 1809; and that in consequence the building was handed over to the military authorities and put to other purposes. In 1836 it was brought into use again; but the services were discontinued when the Ordnance Stores were removed from the Fort and the European guard removed. In 1857 it was deemed necessary to have a small garrison in the Fort again; and the Engineer officer was ordered to have a small Church ready for the men. A doubt has been expressed whether the building pictured on page 68, vol. ii., was newly erected in 1857, or was the old building erected by Blakiston restored to its original purpose. The author believes that it is the old building.

Page 94, *line* 5 *from bottom*. Delete 'Colonel.' The Sydenham Charles Clarke buried in 1828 was a Madras Civilian.

Page 129, *line* 5. For 'Andrews' read 'Andrew.'

Page 129, *line* 15. Mr. James Sullivan Cotton, a nephew of Captain J. S. Cotton, has sent me the following note about the *Tale of a Tiger*: 'Captain J. S. Cotton was my father's eldest brother. He was a very clever draughtsman, and contributed many sketches to Indian sporting magazines. Among these were sketches to illustrate a rhymed story entitled, *The Wonderful Adventures of Captain Golightly Mynheer Van Dunk, showing how a Hog's Head may be more than a Match for a Tiger's Tail.* These sketches, with a totally different rhymed story, were piratically reproduced with good lithographs under the title of *The New Tale of a Tub*, by F. W. N. Bayley. Three editions at least were published in 1841, and a smaller edition appeared in 1847. To protect himself, Captain Cotton published, in 1842, *A Tale of a Tiger*, containing the original verses and sketches. Copies of both books are in the British Museum Library.'

Page 129, *line* 23. Should read thus: 'They belonged to the period between the occupation of the Fort in 1760 and the gallant defence of the Fort, by Flint, in 1781.'

Page 132, *line* 7 *from bottom*. For 'occulus' read 'oculus.'

Page 134, *line* 7 *from bottom*. Mousley was Public Examiner at Oxford from 1804 to 1809.

Page 135, *line* 5. For 'Robert' read 'James.'

Page 183. The Chaplain between 1861 and 1864 was the Rev. C. D. Gibson; it was he who slept through the cyclone and knew nothing about the tidal wave till next morning. The following extract from a letter to the author, in 1913, from the Rev. J. Cain, C.M.S., gives the correction: 'I went out to Masulipatam in 1869, and heard full accounts of the cyclone from the Rev. John Sharp, late secretary to the British and Foreign Bible Society, Col. Hasted, R.E., Mrs. Hasted, and Mr. Thornton, C.M.S., a young layman who was sharing a house with the Chaplain. Their house was on higher ground, and it had a raised basement, so that the water of the tidal wave did not enter the house. They were conscious of the storm and had naturally fastened all doors and windows; but they slept without knowing of the tidal wave catastrophe. Mr. and Mrs. Sharp and the baby—now Director of Public Instruction, Bombay—had to take refuge on the top of their bungalow, and spent an awful night.'

Page 185, *line* 1. For 'Tippoo Sultan' read 'Hyder Ali.'

Page 185, *line* 6. For 'Hyder Ali' read 'Tippoo Sultan.'

Page 186. The picture of the Church at Cannanore was barely recognizable by some who knew the station before 1890. Some inquiries were therefore made among the Chaplains who were stationed there after that date. The Rev. A. A. Sharp was kind enough to give me the following particulars of what happened in the cold weather of 1892-93. In October, 1892, when he was Joint Chaplain at the Cathedral, and sharing a house with Archdeacon

Elwes, he was gazetted to officiate at Cannanore. Before starting, the Archdeacon told him that he would probably find that both the Church and the cemetery would require some repairs ; and expressed a hope that he would see them carried out with money which the Archdeacon would place at his disposal for the purpose. On arrival he inspected the Church with the Civil Engineer, and it was decided that the most urgent need was to build masonry porticoes outside the doors on the west and north sides. These porticoes make the building look quite different from what it was before they were built. Subsequently a knotty question arose as to who was to pay for the alterations. Mr. Sharp relied upon the Archdeacon to meet the cost ; but there was some mistake. Whether it was due to the imperfection of the instructions given by the Archdeacon, or the imperfection of the apprehension of them by Mr. Sharp does not much matter. The building gained in appearance by the mistake.

Page 189, *line* 10. Insert the word 'English' before 'Church.'

Page 209, *line* 15. For 'were' read 'was.'

Page 210, *line* 2 *from bottom.* After 'committee' read 'of the C.M.S.'

Page 211. The following testimony from the private diary of Mr. John Cotton, of the Madras Civil Service, who was Magistrate at Mayaveram in 1844, may be added to that already given to show the spirit in which some of the new missionaries were received by some of the Company's Servants :

'Mayaveram, August 27, 1844. We were visited by a truly amiable and estimable gentleman, Mr. Joseph Roberts, the head of the Wesleyan missionaries, then on a tour of visitation, but driven back again to Madras on account of his health.' It may be safely said that the Nonconformist missionaries were received in this spirit whenever they had no political axe to grind, and had no quarrel with the Prayer Book of the English Church.

Page 223, *note* 1. The will has not been found ; but it has been reproduced in Pearson's *Life of Schwartz*, vol. ii. pp. 422–24.

Page 248, *line* 11. The accommodation for European troops at Poonamallee between 1775 and 1815 was not quite so bad as the statement in the text asserts. Colonel Love, R.E., tells me that in 1777 the Chief Engineer reported to the Government that there were 'two blocks of barracks in the Fort as well as quarters for thirteen officers, and a hospital under the rampart.' In those troubled times the troops had to live within the walls ; and in consequence they were rather crowded. When the cantonment outside the Fort was formed, large and airy barracks were built in it, and the inadequacy of the accommodation came to an end. It was the same at Trichinopoly and other similar stations.

Page 280, *line* 2 *from bottom.* Delete the words 'who had just raised the siege.' The raising of the siege took place eight days after the battle and was the result of it.

Page 281, *line* 5. Read 'by the majority of the Council and by some of the military officers,' etc.

Page 282, *line* 22. The bungalow used for service before the Church was built was a little way up the hill (see *Madrasiana*, by W. Taylor). It was too small, and was not well attended in 1817 by those not on duty, owing to the heat, distance, and want of room.

Page 286, *line* 8 *from bottom*. For 'capital' read 'town.' Mr. J. S. Cotton, the learned Home Editor of the *Imperial Gazetteer* (1908), reminds me that Aurangabad was never a Mahratta capital, though Dowlatabad might have been called such. It was founded in 1610 by Malik Ambar and called by him Fatehnagar.

Page 286, *line* 3 *from bottom*. This statement is not correct. In 1700 Aurangzebe appointed Zulfikar Khan to rule over the Deccan as Subahdar. In 1713 the Moghul Emperor who succeeded Aurangzebe ordered his execution, and appointed one of his generals to succeed him with the title of Nizam-ul-Mulk. In 1724 the Nizam threw off his allegiance to his suzerain and proclaimed his independence. He made Hyderabad his capital, etc.

Page 288, *line* 17. See Bishop Spencer's *Journal*, 1843–44, pp. 292–96.

Page 295, *line* 5. For 'It' read 'A portion of it.' The original garden of John Pereira was a large one. Another portion of it was in the occupation of Mrs. Antonia de Carvalho de Silva, his great-grand-daughter, from 1719 to 1741. In the latter year that portion of it was allotted as compensation to those who had been dispossessed of land nearer the Fort. See Col. Love's *Vestiges*, ii. 168, 303.

Page 298, *line* 7. Delete the semicolon.

Page 311, *line* 2 *from bottom*. For '1851' read '1815.'

Page 317, *last line*. Read 'G. U. Pope.'

Page 325, *line* 9 *from bottom*. Read 'Ouchterlony.'

Page 327, *line* 14 *from bottom*. Bishop Turner gave Rs.200 on behalf of the S.P.C.K. to the building fund of the Church. He informed the Society of this in his 1831 letter, which came before the general meeting of the committee on January 3, 1832. He wrote: 'I found on visiting that interesting capital that the Rajah, a zealous Hindu, had granted a sunnut authorizing the Christians in his service to erect a Church on a piece of ground in the centre of the town. This had been procured by the wise and well-directed zeal of our Resident, Mr. Casamajor, who had himself contributed liberally. I feel sure the Society will approve the measure I adopted on their behalf and sanction this article of the account.'

Page 343, *line* 19. For 'was' read 'were.'

Page 344, *line* 12 *from bottom*. For 'were' read 'was.'

Page 345, *line* 17. For 'seventeenth' read 'eighteenth.'

Page 354, *line* 12. For 'practical' read 'practicable.'

Page 378, *line* 21. The official return of Churches in 1852 gives the size of the chapel at Perambore. It was 60 feet long including

the sanctuary, by 24 feet broad, and was intended to accommodate 120 persons. The cost was Rs.6,000.

Page 380, *line* 6. Vincent Shortland was an officer in the Company's Bengal Army for several years before he returned to England and went to Cambridge. He was at the siege and capture of Bhurtpore with Lord Combermere's force in 1826. It was probably his military training which made him such an excellent administrator and Archdeacon.

Page 385, *line* 2 *from bottom*. For 'establishment' read 'list.'

Page 386, *lines* 1 *and* 5. For 'establishment' read 'Department.'

Page 386, *line* 2. For 'establishment' read 'list.'

To use the word 'establishment' in the loose way in which it is used in the text is 'to make confusion worse confounded' for those who already use the word in a loose way at home.

The merchant Directors of the East India Company used the word 'establishment' just as merchants and dealers use it in the present day. They had Establishments at Calcutta, Madras, and Bombay, and at some smaller centres. By that term they meant branch places of business, with a staff of officials, store-houses, offices, and all that was required for their business purposes. Each establishment included the Governor, the Merchants, the Writers, the Chaplains, the Medical Officers, the soldiers, etc. As occasion required they filled up vacancies in their several Establishments. In the early days every kind of question—civil, military, medical, ecclesiastical, political, commercial—was dealt with in the one annual letter out and home. It sufficed in the day of small things. But in course of time there was an expansion of trade, of political intercourse, of military requirement, of medical need, of judicial and ecclesiastical work; the last mentioned included educational work up to the middle of the nineteenth century; and in order to cope with the expansions different Departments were one after another formed in each of the three principal Establishments. The first separate Department was the Military Department; then followed the Medical, and then the Ecclesiastical. The Public Department concerned itself with politics, commerce, and civil affairs. Later on the Public Department was subdivided into the Political, Judicial, and Revenue Departments; and later still other Departments were created as necessity arose, such as the Public Works, the Educational, the Salt, and so on. Until the Company surrendered its Charter, there were in India three chief Establishments, each having several separate Departments of work, by which the administration of the country was carried on. Each of these Departments had an establishment (with a small 'e') of its own; and each officer in each Department had a local subordinate establishment as well. It is perplexing, and therefore unwise, to use the word 'Establishment' except as the East India Company used it; they never used it as synonymous with the word Church; they never

called their Ecclesiastical Department in any of their Presidencies 'the Establishment,' any more than they called their Military Departments by that name. In 1858 the Service of the East India Company became the service of the Queen; and all local designations and arrangements continued as before.

Page 401, *line* 14. Delete this correction.

Page 102, *lines* 23, 24. Colonel Love's view is that 'James Street of the early years of the eighteenth century was in the northern part of the Fort; and that in 1768 it was doubtless in the south portion.' See his *Vestiges*, etc., vol. ii. 575. The author is of opinion that it was never in the northern part at all.

Page 403, *line* 11. For '1838' read '1839.'

Page 419. Delete 'English, Rev. J., 183'; add 'Gibson, Rev. C. D., 183.'

Page 420. There appears in the Index the words Indo-Britons, with reference to p. 111; and on this page there is no apparent reference to them, but only to Eurasian children. It is necessary to mention that in the eighteenth century, and in the early part of the nineteenth century, the children of mixed British and Indian blood were known as Indo-Britons. As such they were entered in the old register book of the St. Mary's School, Fort St. George, and in that of the Vestry School, Trichinopoly. Children of mixed Portuguese and Indian blood were known as mesticoes, and later on as Portuguese. They spoke the Portuguese patois of the coast. There were also children of mixed descent, having French, Dutch, Danish, Swiss, and German blood. About the year 1830 all of the mixed blood were known officially by one name—East Indian. Their patronymic indicated their descent. After nearly forty years this title was esteemed to be objectionable, on the ground that it was equally applicable to pure-blooded natives of the country; and was in fact used of such natives in foreign lands like Mauritius, South Africa, and the West Indies, where they worked as coolies. It was therefore officially changed to Eurasian, an excellent compound word signifying the mixture of European and Asiatic blood. Forty years later the official designation was, at the request of the community, altered to Anglo-Indian. This is the title by which those of the mixed blood are now known, whatever their descent may be.

Page 422. Add 'Pettitt, Rev. G., 394; Ridsdale, Rev. J., 259.'

APPENDIX III

The Trichinopoly Vestry Fund

In Vol. I., pp. 585, 588, 589, 596, and in Vol. II., pp. 405–11, was given the history of the fund up to about 1811, when the new Church (St. John's) was built, as it is told in the records. The story may with advantage be continued to a later date.

The Supreme Court of Madras decided in 1805 that a Vestry in India was not a legal body capable of holding property. This decision broke up the ancient Vestry of St. Mary's, Fort St. George, which had carefully accumulated and wisely administered large funds for more than a hundred years. There were similar Vestries and similar funds at Tanjore and Trichinopoly; and the purpose of the funds at both places was similar to that at Fort St. George.

When the European troops were withdrawn from Tanjore, the Vestry Fund for the upkeep of the Church in the Fort, and for the educational benefit of the children of the British soldiers of the garrison, was left in charge of the S.P.C.K. missionaries. One of these—Sperschneider—built an expensive mission house. After that no record of the Tanjore Vestry Fund has been found. These circumstances were fresh in the memory of the Archdeacon of Madras, and of the members of the District Committees of the S.P.G. and the S.P.C.K. in Madras, when the question of the Trichinopoly Vestry Fund arose in 1826. Archdeacon Robinson found that the Trichinopoly Vestry still held nominally the Vestry Fund and equally nominally administered it; and he found further that it was being used for mission purposes, for which it was not intended. He pointed out the danger of so large a sum—it amounted to over Rs.60,000—being held otherwise than in legal trust, and the impropriety of its being used for any other than its original purpose.

The Archdeacon was a Corporation Sole under the Letters Patent creating the See of Calcutta, and was therefore capable of holding trust property. It was recommended by the S.P.G. District Committee, and approved by the Trichinopoly Vestry, that the fund should be handed over to him in trust. A formal deed was not necessary to create a trust of that kind, and no formal deed was drawn up. The object of the trust was stated in the Minute Book of the District Committee of the S.P.G. in 1827. At the end of the Minutes of the meeting of January 7 of that year there is copied a letter from the S.P.G. local secretary to the Chaplain of Trichinopoly embodying the result of the Committee's deliberations. The intention was to separate the Vestry affairs, which concerned Europeans and their descendants, from those of the mission; and to hand over the Vestry

Fund to the Archdeacon in trust 'for the education and support of poor children, the offspring of Europeans and their descendants.'

When the first Bishop of Madras was appointed in 1835 he was associated in the Trichinopoly Vestry Trust with the Archdeacon. It was probably thought that the trust would be strengthened by the addition, and the greater safety of the Fund assured. The Government bonds were assigned to them jointly by endorsement, so that none of the capital could be spent by the Vestry without their joint consent. It was understood that their sole duty was to hold the Fund and to say 'no' to any application on the part of the Vestry to spend it.

It may be asked in what way the capital sum of Rs.60,000 in 1826 was reduced to about Rs.20,000 in the present day. In the first place, before the Fund was put into trust, a bungalow with a large compound at the Puttur end of the cantonment was purchased. It was designed that the Chaplain should live in the bungalow and pay rent to the Vestry for the upkeep of the Vestry School; and that in a corner of the compound, in an area measuring about half an acre, buildings should be erected for the accommodation of the schoolmaster, and the children. Thus the sum originally put into trust was less than Rs.60,000.

In the next place the intention of the trust was forgotten within a few years. There was a new Bishop, a new Chaplain, fresh members of the Vestry, with new ideas as to investment. The Vestry persuaded the trustees to sell some of the Government Bonds, which only gave a return of 5 per cent., in order that they might invest the money in house property in the cantonment. The income of the school was much increased by the change, and the advantage lasted for about thirty years. Then two of the three houses were destroyed by fire; and the third was left without a tenant when the Native Infantry lines at Puttur were condemned and the regiment removed.

In the third place, the Vestry persuaded the Trustees on two occasions to allow them to equip and open a second school of a superior status and grade in another part of the cantonment. On each occasion the experiment failed and the Fund suffered. The effort of the Vestry to increase the income of the School was well intentioned; but the investment in house property was the taking of a great risk. The opening of a superior school where it seemed to be required was a praiseworthy effort; but it ought to have been made with fresh money, not trust money. At one time the amount of the funded capital had sunk to Rs.10,500. In the last quarter of the nineteenth century a Chaplain made an effort to increase it; and with the good will of the civil and military officers and those of the South Indian Railway he succeeded in doing so.

APPENDIX IV

The St. Mary's Church Charity Fund

In Vol. I., pp. 541–51, was given an account of the dissensions which led to the crushing of the Vestry set up by the authority of the Fort St. George Government, and endowed by it from time to time with various powers. The establishment of the new Puisne Court and the arrival in Madras of British lawyers had something to do with what happened. The first Puisne Judge, Sir Henry Gwillim, held the opinion that the Government had not the power to decree any departure from the law and custom which held in Great Britain, and had done many illegal things in times past. On the other hand, the powers conferred by Acts of Parliament upon the East India Company were intentionally wide, so as to enable the Company to carry on its government under any new conditions that might arise. The setting up of Vestries to look after ecclesiastical affairs, including the education of youth and the relief of the poor, was quite within its province; and to give Vestries powers of holding and administering property was a proper exercise of its liberty to arrange for that kind of work to be done. If Sir Henry Gwillim had been in the country a little longer, he would have understood the expediency of much that the Fort St. George Government had done, which he denounced as illegal, and he would have probably recognized the fact that the Government had done nothing which its charters had not empowered it to do. Sir Henry was too hasty in forming these opinions of the Government and in upsetting its decrees; and in the result he was recalled in 1808 after a service of seven years.

One direct result of the lawsuit was that the St. Mary's Fund was transferred from the Minister and Churchwardens to the Government. The Accountant-General acted as trustee of the Fund, but it was still administered by the Church committee. Between 1825 and 1830 questions had arisen about similar property at Trichinopoly and Tanjore, and about a fund at Cochin raised by a former Chaplain for educational purposes. Archdeacon Robinson was anxious to preserve all such property for the purposes intended, and saw no other way of doing this than by putting the funds into legal trust. The Tanjore Fund was found to have been misappropriated. The Trichinopoly and Cochin Funds were put into the trust of the Archdeacon; and a commission was appointed by the Government to inquire into the origin, present state, and use of the St. Mary's Fund. A lengthy report was presented to Government in 1831. The Commissioners examined the old Vestry records; but—if one may judge from the result of their inquiry—there was no examination of the despatches sent home to the Company bearing on the subject, nor of the despatches sent out from the Directors in reply. These

despatches were of the nature of orders or sanctions of all the proceedings which the Vestry undertook. The Commissioners made no attempt to defend the Vestry ; they merely acquiesced in the judgment of the Puisne Court that all its proceedings had been *ultra vires*, and added that the origin and intention of the Fund were equally uncertain.

The report, which is entered at length in the St. Mary's record book, was accompanied by the opinion of the Advocate-General that all former proceedings should be legalized by Parliament, and that Parliament should be asked to provide for the appropriation of the Fund.[1] In their first reply the Directors said that the course recommended would receive due consideration.[2] The real reply came two years later.[3] The Directors had taken the opinion of their Standing Counsel, who after much deliberation advised that there was no need to refer the question to Parliament, as it could be settled in India ; they said plainly that the appropriation of the funds of St. Mary's Church could be provided for under the provisions of the Act 3 & 4 William IV., cap. 85, sect. 66, that is, under the authority of the new 1833 Charter.

Accordingly the Government of Fort St. George addressed the Governor-General in Council and asked him to pass such an enactment as might be deemed necessary ; and the Directors expressed their approval ;[4] but the Government of India replied that they considered a reference to England necessary previous to passing an enactment for the disposal of the Fund.

The case was a simple one when it first came before the new Puisne Judge of the new Puisne Court in 1807. No one had any doubt then about the origin, history, and object of the Fund. Twenty-three years afterwards most of this knowledge had been lost, and the Commission reported that the origin and object of the Fund were uncertain. If the Commission had known where to look,[5] they would have reported differently. Their report placed the Fund in danger ; for if a fund is neither private nor fiduciary, and if its object and origin are unknown or uncertain, it is liable to confiscation by the Crown for public use. Before the establishment of the Puisne Courts at Calcutta, Madras, and Bombay, the Governments at those Presidencies would have appointed trustees, if the necessity had been pointed out, and would have disposed of the question without either expense or delay. The new judges and the new lawyers raised technical difficulties by insisting on the necessity of a Royal Warrant waiving the Royal Prerogative, before the appointment of trustees could take place.

[1] Letter, Jan. 3, 1832, Eccl.
[2] Desp., Feb. 20, 1833, 4, Eccl.
[3] Desp., Mar. 10, 1835, 10, 11, Eccl.
[4] Letter, Aug. 21, 1835, 8, Eccl. Desp., March 30, 1836, 10, No. 3, Eccl.
[5] See Vol. i. 541–51.

The Directors referred again to their Standing Counsel, who referred to the Law Officers of the Crown, and the Royal Warrant was obtained. The original was sent to Calcutta and a copy of it to Madras.[1] It arrived in India at the end of 1839. It is to the credit of the Directors that the cost of the Proceedings in the High Court of Parliament were paid by the Company and were not charged to the Fund.

On receipt of the warrant the Government of Fort St. George, still doubtful of its own powers, applied to the Government of India for a legislative enactment legalizing the administration of the Fund. This was declined as unnecessary. The Governor-General in Council added that the present mode of administering the Fund was not attended by inconvenience or risk. The method was that the Accountant-General acted as a trustee ; he held the fund and kept the accounts under the orders of Government, while the Chaplain and Lay Trustees distributed the monthly income in a way sanctioned by the same.[2]

Both in 1847 and in 1851, the Directors deprecated any increase of the fund by the investment of savings.[3] In the latter year they said, ' We agree with you that it is not at present expedient to interfere by legislative enactment with the distribution of this fund. There is little doubt that the Church committee will be always ready to attend to your suggestions as to its disposal ; and we wish you to keep in mind that the extension of the benefits of the existing fund is preferable to any further accumulation of its capital.'

A sentence in this letter of the Directors seemed to place the ecclesiastical character of the Fund in jeopardy, and to suggest that the Fund might be used for any purpose the local Government might deem necessary. This provoked some anxious discussion in Madras, where it was well known that the Fund had an ecclesiastical character. To ensure the carrying out of the original purposes of the Fund—the payment of some Church expenses, the upkeep of the school in the Fort, and the relief of poor Europeans and Eurasians—the Fort Chaplain was by Government Order associated with the Accountant-General as joint trustee. The duties of all concerned are well understood. Under the authority of the Government the trustees hold the Fund, though not a corporation. In this respect they carry on the duties of the Ministers and Churchwardens of earlier days. The Government reserves to itself the right of sanctioning expenditure ; and in this respect represents the old Vestry. The Church committee, consisting of the Chaplain and Lay Trustees or Churchwardens administer the fund in detail. The Chaplain varies the recipients of the monthly allowances as occasion needs, as long as

[1] Letter, June 28, 1836, 5, Eccl. Desp., July 10, 1839, 11, Eccl.
[2] Letter, Dec. 10, 1839, 8, Eccl. Desp., Aug. 5, and Dec. 4 and 23, 1840, Eccl.
[3] Letter, Oct. 13, 1846, 4, Eccl. Desp., Oct. 20, 1847, 37, Eccl. ; Letter, Jan. 17, 1848, 10, Eccl. ; Desp., July 16, 1851, 6, Eccl.

he does not exceed the sanctioned amount. The Accountant-General carries on the valuable work of the old Churchwardens in keeping the accounts and watching the investments.

APPENDIX V

The Bishop Corrie School, Chapter XVII

The old Parental Academy, upon whose foundations was built up the Bishop Corrie Grammar School, was established by a body of Eurasian parents in South Black Town, with the encouragement and assistance of the Rev. James Ridsdale, the C.M.S. missionary.[1] As there was no endowment, the fees had to be fixed at a rather high figure; and in consequence of this the school was practically one for the sons of well-to-do Eurasians only. This exclusiveness was its ruin. The amount paid in fees was too small to pay the teachers adequately; and the Academy was closed in 1834, after a short career. Bishop Corrie saw how valuable as an educational agency the school might become, if its usefulness could be ensured and extended by means of endowment. With a view to extension, he revised the rules, one of which prescribed that it should be open to all classes of the community, provided that every boy conformed to the rules. It is of some practical importance to consider what Bishop Corrie meant by 'all classes of the community.' The words are plain enough; and by themselves they would seem to mean boys of every nationality in Madras, every caste and calling, every creed. But did the Bishop mean that? Did the subscribers to the scholarship fund mean that? It is very unlikely. His intention was to destroy the exclusiveness of the Parental Academy, and to open the school to rich and poor Eurasians alike; and in order to make it possible for the poorer children to attend the school and get advantage from it, a scheme of scholarships was devised and carried out in its entirety within a year of the reopening[2] of the school as a memorial of the Bishop himself. There can be little doubt that when Bishop Corrie used the expression 'all classes of the community,' he meant the Eurasian community, in which there are three classes—higher, middle, and lower—as distinctly marked and separated by circumstances as in any other community in the world.

The Committee of the Parental Academy in 1834 showed its C.M.S. character. The only two clergymen on the committee were C.M.S. missionaries. The committee in 1836 showed its diocesan character; it included the Bishop, the Archdeacon, three of the Presidency Chaplains, three officers in the Company's Service, six parents who had served on the Academy committee, and a C.M.S. missionary.

[1] *The Church in Madras*, Vol. ii. 392.

[2] The new Grammar School was opened in July, 1836.

APPENDIX VI

The Company's Connection with Idolatry

Vol. III. Chapter I. p. 13. The Bishop of Madras presented the petition. The Government of Fort St. George resented his action and expressed its resentment. This requires some explanation. The local Government was at one with the Supreme Government in regarding the matter at issue as a political rather than as a religious question, and therefore one with which the Bishop ought not to have interfered.

During the first 150 years of its connection with India, the Company's attitude towards Indian religions within its boundaries was that of simple toleration and non-interference. Its attitude underwent resultant changes when its political position altered. The policy of the Government, as the Company's officers understood it, was to keep the peace; not to allow any one to wound the religious feelings of any other; but rather oblige all to show respect for each other's convictions; and this with the sole object of preserving the peace and encouraging industry and trade. This attitude, which the Company's officers would have liked to maintain, was not possible when the Company's position was altered from that of a trading corporation to that of a ruling power.

The ruling princes in India had had authority in all matters civil and religious. This supremacy was expected in a ruler. The Company succeeded by conquest or treaty, or both, to the positions and functions of previous native rulers; and it was expected by its new subjects to act in accordance with precedent. Accordingly, the local governments of Calcutta, Madras, and Bombay stepped into the position assigned to them by public opinion. They protected all endowments, respected every privilege, continued every grant, and accorded every honour which they found in existence when their extended rule began. They took over the office of trustee and administrator of all temple and mosque funds, and disbursed impartially to all beneficiaries. No previous Government had acted with such perfect impartiality.

In practice the policy became a stumbling-block, a scandal, to some of the best of the Company's servants. One Commander-in-Chief resigned rather than carry it out. To have treated Mohammedanism, Parseeism, Judaism, Sikhism, or the philosophic beliefs of educated Brahmins and others with respect would have caused no difficulty with the major portion of the European Christian servants of the Company, who quite understood the difference between philosophic theology and barbarous practices. But as no line was drawn between one religious observance and another, difficulties

arose as they were bound to do. Some officials faced the difficulties in a spirit of humour and accepted their position as 'Churchwardens of Juggernath' with a smile;[1] but to others the position was too humiliating for humour to improve it; and the result of the protests made was that one by one certain monstrous practices were excluded from the shelter of the Supremacy umbrella. The exposure of infants and aged persons to death on the banks of sacred rivers; the practice of Suttee; of suicide; of slavery; and of human sacrifice were made illegal; so that by the middle of the nineteenth century the Government of India tolerated less enormity than at the beginning of it.

There was an agitation in England against the attitude taken up by the Company with regard to these and other heathen practices. It was fanned by the missionary reports, which were scarcely exaggerated. The missionaries understood the problem from their own point of view; the rulers in India understood it from the political point of view; and the points of view were far apart. Some opponents of the Company's policy[2] assumed that the policy of supremacy was adopted by the Company because of its sympathy and that of its servants in India with idolatrous practices. They asserted that the Company's officers were Brahminized and preferred Heathenism to Christianity. Nothing could be further from the truth. The fact is that the Governments of India were honestly trying to occupy an impossible position, because their new subjects expected them to occupy it. Their attitude was due entirely to political considerations, which they did not consider it was the business of a Bishop to criticize.

In the year 1846, after much discussion, the Governor-General in Council withdrew from all direct connection with the Indian religions. This was done in obedience to the orders of the Directors, who stated in their letter that the measure 'was due alike to the character of a Christian Government and to the scruples of Christian officers.' Temple and mosque properties held in trust by the Governments were handed over to independent trustees. The transactions were large and intricate, so that it took some time to carry them out; but they were complete soon after the middle of the nineteenth century.

[1] Sir J. W. Kaye, *Christianity in India*.

[2] See *India's Cries to British Humanity*, by J. Peggs; published by Seely & Son, 1830.

APPENDIX VII

The S.P.G. Theological College, Sullivan's Gardens, Madras

In 1823 was opened Bishop's College, Calcutta. Bishop Middleton meant it to be a place of Christian learning, where Christian youths from all parts of India—Europeans, Indo-Britons, and natives—could be instructed and trained for work as clergymen, catechists, and schoolmasters. Among other intentions were the inclusion of translation work for mission purposes, and the training of young European missionaries in the languages and ways of the country. Later on it was considered wise to open the college to Hindus and Mussulmans, and to broaden the education by including subjects entirely unconnected with mission work. Between 1823 and 1848 there were a few Europeans in residence; all the best Indo-Britons from the south were sent to the college; throughout the period there was a general absence of natives from the south and the west of India.

As far as the south was concerned Bishop's College was a failure from the very beginning. It never fulfilled its real purpose of training mission agents for all India. The missionaries, who wanted vernacular agents, trained religiously, morally, and to a certain extent in general knowledge, said that for their missionary purposes they could train them better themselves. The young men who required the training were unwilling to go so far as Calcutta, which they regarded as a foreign country, inasmuch as it differed from their own in language, customs, dress, and food. It was also a more expensive country, and they were unwilling to separate themselves from their families—they were mostly married men—for such long periods as were required.

What was really wanted was a small institution in each Presidency town of Calcutta, Madras, and Bombay; and this was soon understood. On the death of Bishop Heber in 1826 a large sum of money was raised in the Archdeaconry of Madras to perpetuate his memory. When the monument in St. George's Church was paid for, the balance remaining was given to endow a Mission Seminary in Madras, where Europeans, Indo-Britons, and natives could be trained for mission work in the South of India. It was arranged to be an adult department of the old Vepery Mission School, which was for some time known as the Vepery Grammar School.

From the time that the Rev. J. Heavyside was appointed Head Master the old school and the new Seminary together became a distinctly S.P.G. Institution. The C.M.S. would not make any use of it. In the year 1840 they founded an Institution of their own.[1] The immediate result of this action was the attempt to found

[1] Bishop Spencer's *Narrative*, 1842, p. 244.

and endow a Diocesan Institution unconnected with either Society. Bishop Spencer and Archdeacon Harper together raised a large sum of money in the diocese of Madras in 1842–45. There was a general feeling that the young men of the Seminary and the boys of the Grammar School ought to be separated. The Rev. A. L. Irwin arrived and assumed the post of Principal in 1842. The Seminary was moved to St. Thome, and everything seemed to be going on well in 1843, when Mr. Irwin died.

The Bishop and the Archdeacon gave up all hope of the C.M.S. co-operating with them in the foundation of a Theological College. They pursued their object, however, and purchased in 1845 a compound of about 15 acres with a good bungalow in the centre of it, for Rs.17,000.[1] This property was and is known as Sullivan's Gardens. At the same time they founded two other Seminaries for vernacular agents, one at Vediarpuram, in the Tanjore country, and one at Sawyerpuram, in Tinnevelly.

The Rev. A. R. Symonds was appointed secretary of the Madras Diocesan Committee of the S.P.G. in 1846. He was deeply interested in all that Bishop Spencer had done with regard to a theological college, and he offered to undertake the training of young men for missionary employment, and to combine this work with the secretaryship. By giving up the new title, 'Diocesan Institution,' and retaining the old one, 'Vepery Mission Seminary,' the old endowment connected with the name of Bishop Heber was retained. The Seminary also enjoyed the endowment of the Diocesan Institution Fund and of the Monckton Fund.

Symonds lived in the Sullivan's Gardens Bungalow. He began with four students; two of them were old pupils of his at the Bishop Corrie Grammar School; one of them is known to have been John Clay; the names of the others have not been preserved in the College records; but it is thought that S. G. Coyle was the other. Between 1848 and 1874 eighty-five students passed through the Seminary; of these twenty-two were ordained, fourteen became Catechists, twenty-one became S.P.G. schoolmasters, and the rest obtained other employment. Symonds retired in 1874, and left behind him a splendid record of success; and this success continued under different Principals for about forty years after he gave up the work. In the year 1879 the name of the Institution was altered. It became known as the S.P.G. Theological College.

The College Endowment

The income of the Seminary was derived principally from the following trust funds:—

(*a*) The Heber Memorial Fund;

(*b*) The Diocesan Institution Fund;

[1] A. Westcott, *Our Oldest Mission*, p. 85

(*c*) The Jackson-Forkhill Fund.

(*d*) The Monckton Fund.

Of the Heber Memorial Fund enough has been said above. The Diocesan Institution Fund was the joint effort of Archdeacon Harper and Bishop Spencer. It was intended to be used in the same way as the Heber Fund. The Jackson-Forkhill Fund was a bequest of Richard Jackson, Esquire, of Forkhill, co. Armagh. The Court of Chancery in Ireland sanctioned the provision made by his will in Oct. 1836. A sum of £600 is given by the trustees yearly to the S.P.G. for the stipends of three missionaries in India; and £400 yearly for the endowment of scholarships for theological students, without distinction of race. These were to be known as Jackson-Forkhill missionaries and students.

The Monckton Fund has a history differing in some respects from all others. It was not left originally to any particular society or institution or person, and in consequence the terms of the bequest were subject to the decree of the Court of Chancery. The Hon. Edward Monckton, who made the bequest, was the fifth son of the first Viscount Galway; he was in the service of the East India Company on their Madras establishment. He married a daughter of Lord Pigot, Governor of Fort St. George; served his time, and after his retirement lived at Somerford Hall, co. Stafford. In 1820 he made his will. Between that date and 1832—when he died, aged eighty-eight—he added several codicils.

The first codicil, which contained the bequest, was made before 1823. It was as follows: 'Whereas I am desirous that my Carnatic Stock should go in charity in instructing the poor native inhabitants of Madras in the Christian religion I therefore direct my executors to lay out the principal of my said Carnatic Stock in such manner as my heir at law and the Chairman of the Court of Directors for the East India Company for the time being may think proper for instructing the natives of Madras in the Christian religion. And I do hereby appoint such of my executors as act as such and my heir at law and his heirs and the Chairman of the Court of Directors for the time being Trustees to the said charity, giving them full power,' etc.

The will was proved in 1832 (P.C.C.). The value of the Carnatic Stock was about £8,500. Soon afterwards the Stock was paid off, and the executors invested the proceeds in 3 per cent. Consols, reserving the whole amount, including the increment and the interest, for the purpose indicated. The refusal of the East India Company, whose policy at the time was to separate themselves entirely from missionary effort, to have anything to do with the bequest or to allow their chairman to do anything in their name in connection with it, made a difficulty for the executors; and their difficulty was further increased by the death of Viscount Galway, the testator's brother, who was the senior executor.

In 1838 the Attorney-General, acting on information which was public property, claimed to be entitled, on behalf of the Crown, to see to the execution of the trust and to propose a scheme for the application of it. Sir Robert Inglis, Bart., M.P., the senior executor, then petitioned [1] the Court of Chancery to command the appearance of the Attorney-General before the Court and to state his objections, if any, to the scheme proposed by the executors, and to abide by the Court's decision.

In reply, the Lord Chancellor issued a preliminary order [2] directing the executors to transfer to the Accountant-General of the Chancery Court the capital and interest of the bequest, which then amounted to £10,510; also to add to this any interest that might accrue in the course of the suit. It was also ordered that it be referred to the Master of the Court to approve of a proper scheme for the application of the charity according to the intention of the testator; that the executors and the Attorney-General, as plaintiffs and defendant, should lay proposals before the Master for that purpose; and that notice of the proceedings should be served on the Chairman of the East India Company, who was at liberty to attend if he thought fit.

Two years afterwards, that is, on July 27, 1840, the Master issued his decree. The amount involved had meanwhile increased to £11,066. The decree was as follows: The Master 'was of opinion that the interest of the said charity fund, after paying the costs of this suit, should be from time to time paid to the S.P.G. until further order of the Court, to be applied according to the following scheme, that is to say, that out of the said interest and dividends the Society should maintain and instruct in the Christian religion at any one time not less than sixteen scholars, who shall be poor native inhabitants of the Presidency of Madras, born in marriage and not of any European father or mother, and who shall have attained the age of seventeen years; that such scholars so maintained and instructed by the said Society be called Monckton Scholars; that out of the said interest and dividends the said Society shall maintain and employ not more at any one time than three catechists, who shall be poor native inhabitants of Madras, born in marriage, not of any European father or mother; that such catechists shall be . . . called Monckton Catechists; that subject to the restriction that there never be less than sixteen scholars nor more than three catechists, the exact number to be maintained be in the discretion of the Society; that the Society be at liberty at any time to discontinue the catechists and apply the whole sum to the maintenance of scholars, if judged to be expedient to do so by their local committee at Madras.'

The scheme put forward by the executors was evidently the result of inquiry. It was necessary to find out what agency the testator had probably in view to carry out his purpose. The only society

[1] Chancery Proceedings, Record Office.
[2] Chancery Orders and Decrees, Record Office.

working in Madras when he was there was the S.P.C.K. When he made his will the Society was still in possession of its work and property. In 1826 it handed over its mission work to the S.P.G. It is probable that Sir Robert Inglis consulted with both Societies as to the scheme he should place before the Court.

The words which limit the application of the fund to pure-blooded natives of India are remarkable; for when Monckton was in India, all who were born in India were officially regarded as natives of India.[1] In the year 1840, when the decree was made, the new educational policy of the Company was being considered. The result of the policy was that a line was drawn between the half and the whole blooded native; and the term 'native' ceased to be applied as it had formerly been. Monckton probably intended to include those of the half blood when he made his will in 1820. By the decree of the Court, which was guided by the circumstances of 1840, they were excluded.

When the period under review came to an end in 1861, the endowment of the college was derived from these sources:—

The Diocesan Institution Fund	about	Rs.290	per annum.
The Heber Fund	,,	Rs.1100	,,
The Monckton Fund	,,	Rs.2800	,,

The first fund is held in trust for Europeans and Eurasians only; the second is held in trust as to half for the same class, and as to the other half for native Christians of unmixed blood; the third is held in trust for the latter class only.

APPENDIX VIII

The Change from H.E.I.C.S. to H.M.S.

The author intended to have stopped this record at the year 1858, when the East India Company's Government was transferred to the Crown, under the general impression that there was a vast difference between the policy of the Company and the policy of their successors. As a matter of fact, there was no such great difference; there were changes in the method of appointing the civil and military officers; but the new men worked under the same rules as their predecessors and had the same worthy aims. The best illustration of the slightness of the change which took place, is the comparison of the personnel of the Court of Directors when it was dissolved with the personnel of the new Council of the Secretary of State for India when it was constituted.

[1] *The Church in Madras*, vol. ii. 318.

Court of Directors, September 1, 1858.

Sir Frederic Currie, Bart., *Chairman.*
W. J. Eastwick, Esq., *Deputy-Chairman.*

Charles Mills.
John Shepherd.
Sir James Weir Hogg, Bart.
Elliott Macnaghten.
Ross D. Mangles, M.P.
H. T. Prinsep.
John P. Willoughby, M.P.
Lieut.-Col. Sir H. Rawlinson, K.C.B.
Maj.-Gen. Sir Robert J. H. Vivian, K.C.B.
Russell Ellice.
W. B. Bayley.
M. T. Smith, M.P.
Sir H. Willock, K.L.S.
Col. W. H. Sykes, M.P.
J. H. Astell.
Lieut.-Gen. Sir George Pollock, G.C.B.

The First Council of India, September 3, 1858.

The Right Hon. Lord Stanley, *Secretary of State.*
Sir Frederic Currie, Bart., *Vice-President.*

W. J. Eastwick.
C. Mills.
J. Shepherd.
Sir J. W. Hogg, Bart.
E. Macnaghten.
R. D. Mangles, M.P.
H. T. Prinsep.
J. P. Willoughby, M.P.
Sir H. Rawlinson, K.C.B.
Sir R. Vivian, K.C.B.
Sir H. C. Montgomery, Bart.
Sir John Lawrence, Bart., G.C.B.
Sir Proby T. Cautley, K.C.B.
W. U. Arbuthnot.

It will be seen that of the sixteen members of the new Council, eleven had been directors of the Company. The transfer was without doubt an epoch in the history of India and of the Empire ; but there was no revolutionary change ; and the author is therefore enabled to bring this history up to 1862, the year of the death of Bishop Dealtry, without having to record any great administrative alteration.

APPENDIX IX

The Letters Patent of 1814 and 1835

The former of these established the Calcutta Bishopric, and the latter the Bishopric of Madras. Between times, some practical disadvantages were discovered in the first Letters. These were modified and corrected by Statute before the second Letters were issued ; and the alterations were embodied in the Letters Patent of the latter date.

The Bishop of Calcutta was given power in 1814 to ordain Priests and Deacons in these words : 'And we do by these presents give and grant to the said Thomas Fanshaw Middleton and his successors, Bishops of Calcutta, full power and authority to confer the Orders of Deacon and Priest ; to confirm those that are baptized and come to years of discretion ; and to perform all other functions peculiar and appropriate to the office of Bishop within the limits of the said See, but not elsewhere ; such Bishop and his successors having been first duly ordained and consecrated Bishops according to the form prescribed by the liturgy of the Church of England ; and also by himself and themselves, or by his or their commissary or commissaries, to exercise jurisdiction, spiritual and ecclesiastical, in and throughout the said See and Diocese according to the Ecclesiastical Laws of our realm of England, which are lawfully made and received in England in the several causes and matters hereinafter in these presents expressed and specified and no other.'

This limitation of ordaining only in accordance with the Ecclesiastical Law of England enabled the Bishop to ordain those whose domicile and nationality were English, but prevented him from ordaining natives of India. For political reasons ordination in England is hedged round with political safeguards, and cannot be conferred on any person who is not prepared to take the oath of allegiance to the reigning sovereign, make a Declaration of Assent to the Thirty-nine Articles of the English Church, and undertake to use no other form of service than that printed in the English Book of Common Prayer.

At the period in question, natives of India owed no allegiance to the British sovereign. If they took any oath of allegiance at all, as in the case of enlisted Sepoys, they took it to the East India Company, which employed them. It would not have been wise to make any alteration in this matter, nor to introduce any doubt in their minds as to whom they owed allegiance. Nor would it have been wise to make it a condition of ordination that every candidate should be made to assent to the Thirty-nine Articles of Religion, many of which have reference only to disputes between the English and Roman Churches in England in the sixteenth century. Nor would it have been wise to limit native clergymen to the use of the English Prayer Book by forbidding the use of any other, such as a vernacular form. The conditions of ordination had to be modified to suit the peculiar circumstances of the country.

Bishop Middleton explained his difficulties to the authorities at home ; and they were got over by a statute—4 Geo. 4, c. 71—in which it was decreed : 'It shall and may be lawful for the Bishop of Calcutta for the time being to admit into the Holy Orders of Deacon and Priest respectively, any person whom he shall upon examination deem duly qualified specially for the purpose of taking upon himself the cure of souls, or officiating in any spiritual capacity within the

limits of the said diocese of Calcutta and residing therein ; and a declaration of such purpose, and a written engagement to perform the same, under the hand of such person being deposited in the hands of such Bishop, shall be held to be a sufficient title with a view to such ordination . . . and unless such person shall be a British subject of or belonging to the United Kingdom of Great Britain and Ireland, he shall not be required to take and make the oaths and subscriptions which persons ordained in England are required to take and make.'

When the See of Madras was established by Letters Patent in 1834, the Letters contained the above paragraph.

Both the Letters of 1814 and 1835 contained this stringent order : 'We command and by these presents for us our heirs and successors strictly enjoin as well the Court of Directors of the said United Company and their Governors Officers and Servants as all and singular our Governors Judges and Justices and all and singular Chaplains Ministers and other our subjects within the parts aforesaid, that they and every of them be in and by all lawful ways and means aiding and assisting to the said Bishop and Archdeacons and his and their successors in the execution of the premises in all things.'

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